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# The American Journal of Urology and Sexology

WILLIAM J. ROBINSON, M.D.,  
EDITOR

VOLUME XVI.  
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# THE AMERICAN JOURNAL OF UROLOGY AND SEXOLOGY

WILLIAM J. ROBINSON, M. D., Editor

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Vol. XVI.

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No. 1

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## SEXUAL ETHICS

I sent out a questionnaire on Sexual Ethics to a number of liberal-minded people. I presented to them a number of problems which confront the modern man and woman and asked them to give me their frank opinion as to how they would solve them. I asked them to answer frankly and honestly or not at all. If for certain reasons they did not care to write their honest thoughts under their own names they could write pseudo-anonymously or anonymously. The best and most complete paper that has been received so far is the one that I take extreme pleasure in publishing in this issue. I bespeak for it a careful reading. Those who are not familiar with the liberal viewpoint on many of our vexing sex problems will find that viewpoint well presented in this paper.

I did not send the questionnaire to reactionary theologians masquerading under the guise of sexologists, nor to those extremists who suffer from a sex complex. Neither the former nor the latter could help us in solving the sex problems which confront 90 per cent. of mankind.

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## PROBLEMS IN SEXUAL ETHICS AND THEIR SOLUTION

*By Dr. E. S. S.*

INTRODUCTORY NOTE. In any discussion one has always a desire to know to what extent the writer may have looked into his subject and upon what study and experience he bases his conclusions. This is a proper desire and it is unfortunate that we have too great a tendency to accept any plausible solution if only the proponent displays sufficient confidence in his own opinions. There is also a tradition whereby we assume that if the writer has a sufficiently wide reputation in some branch of learning then his authority must apply equally in a field to which he may be even more of a stranger

than his reader. It is indeed to be regretted that we are not more critical of our authorities. The professor of mathematics *may* know a great deal about the industrial problem provided he has made a fair and unprejudiced examination of it, but his doctorate in mathematics does not carry any weight in reference to the industrial problem. It is a common jest that the professor can not add correctly and also his opinions on labor may be merely those of a not too humorous mortal preplexed by the problem of keeping a cook.

In a similar way physicians are supposed to know all about sexology. One need confer with very few to discover that their actual knowledge is usually confined to obstetrics and in sexology they are often as ignorant and as bigoted as a fanatical clergyman. Neither has looked up the literature which modern sexology has produced and his opinions are little more if, as important, as those of any good natured policeman.

Not that I would insist that no one may speak who has not studied his Havelock Ellis, Ellen Key, Grete Meisel-Hess, Bloch and Freud. "Out of the mouths of babes and sucklings" one often gets, if not an illuminated opinion, at least a natural and often common-sense one. But that occasional pat remark of the wholly uninformed is hardly a sufficient reason for accepting all such remarks as valid. It seems unfair to make a presumption in favor of ignorance or to assume knowledge in this field merely because the speaker is known to have a good training in some other. It seems only just that any one who chooses to write on sexual problems should have studied at least the writers mentioned above. And he will be still far from justified in being dogmatical even if he has supplemented his reading with first hand sympathetic and humble observations of his fellow men. Given a sufficiently quick sympathy, some humility, and a not too easily nauseated delicacy, he may if he can win the confidence of his fellows learn much upon which he may base some tentative conclusions. But in the presence of almost any definite problem, though he may be willing to suggest, certainly he will never presume to command. Nor will his judgments far exceed in definiteness the Nazarene's reference to the first stone.

The present writer makes no claim to authority. He has studied his problem over a good many years and has a fair working knowledge of what has been discovered by other students. He has had some, perhaps unusual opportunities to get at the motives and impulses of his fellow men. But in every case where he writes "it is obvious," or "it is true" the reader is quite justified in supplying the word "seems." All I can do is to bear witness according as my study and opportunities in life have led me to some answers. Whether this answer applies to my neighbor's problem I can not

say. To me it would seem worth a trial, but in this field there are no immutable laws, no precise rules everywhere applicable, and Alas! no panacea. Nowhere do I find any substitute for faith and charity.

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"Virtue is the mean between the vice of excess and the vice of deficiency."—*Aristotle*.

" . . . but so engrained in the human heart is the desire to believe that some people really know what they say they know and can thus save (us) from the trouble of thinking for ourselves" . . . "Indeed I can see no hope for the Erewhonians till they have got to understand that reason uncorrected by instinct is as bad as instinct uncorrected by reason."—*Samuel Butler*.

The Editor has submitted a series of questions on sexual ethics with the request that they be answered frankly, without dodging any unpleasant issues. To this discussion the writer is glad to contribute those views which a somewhat liberal experience with the heart of his fellows has evoked. And not only does he wish to be frank, he feels it a duty to write without regard to his personal tastes or prejudices. Nor would it be fair to write merely in accordance with what one believes to be "proper reading" for his fellow mortals whom we in our vanity always assume to be less developed spiritually, less well self-controlled than our own unusual selves. Indeed one of the chief reasons why most sex discussions are futile is that we hypocritically assume that we may allow ourselves a good deal of leeway, not to say downright sin, but that our neighbor must be carefully watched and limited not only in his actions, but that even the facts of life must be carefully censored before they are presented to him lest he draw too free conclusions and so go astray. As the Arabs say when a shareef (a descendant of Mohammed) is observed violating the tradition: "such things may be all very well for a saint, but they are not good for an ordinary man." Few are really conscious of this pose, but a little introspection will discover it in the best of us.

Nor can one always be free from mere covetousness. We may not like to admit the fact but I fear that is the correct description. None can plead 'not guilty' to Butler's jibe at those who: "Compound for sins they are inclined to by damning those they have no mind to." We do that all the time and never so fervently as in matters of sex. We refuse to see that most of our moral indignation, our self-righteousness, has no better foundation than the determination to see that our neighbor does not enjoy those pleasures



which we openly condemn, secretly covet, but in which either our opportunities or our moral cowardice prevent us from indulging. Delude ourselves as we may, the fact remains that we do covet every bit of pleasure in this weary old world. And when a man is struggling with an unsatisfied libido—and which of us is not?—he may be expected to resent any indication that others are more successful than himself. So it comes about that nowhere do we indulge in so many rationalizations, so much self-deception as in problems of sex. Nowhere do we have so complete an arsenal of pious disguises with which to conceal the malicious selfishness of our dirty little hearts.

It is not my intention to try to lay down a system of ethics.

No *system* of ethics has as yet been developed which will do much more than indicate a general direction towards which its originator felt we should move in our effort to increase the happiness of the race and equally of the individual. In fact ethical systems have usually satisfied no one but the proponent and have been of very little assistance in solving the concrete problems which we meet in daily life. No matter how illuminated the author, his system always fails to meet the requirements in practical application. Shaw's remark about the Golden Rule is quite sound. However right may be the idea of doing to your neighbor as you would he should do unto you, the literal interpretation usually placed upon that admonition needs to be corrected for the case where your neighbor's tastes are different from your own. In other words the system while useful as indicating a possible direction of advance is always to be modified according to the requirements of the particular circumstances.

There is the further difficulty in ethical discussions that the participants therein seldom understand from what point the discussion started or to what end it hopes to proceed. With that in mind I wish to indicate approximately the starting point of my own notions.

I am unable to accept asceticism as an end, as in any way desirable in itself. It may at times be good discipline for such as *voluntarily* adopt it, though this is often not the case. But that it has any virtue in itself is denied. Let me illustrate: We often see a person who sacrifices his whole chance for happiness in life in order to take care of his parents. Sometimes his parents are worthy folk, sometimes they are thoroughly worthless. Tradition says a person should care for his parents in their old age and it is customary to praise highly those who make the great sacrifice sometimes demanded. Now of two such cases one person goes ahead living a sometimes horrible life and yet grows spiritually, becomes more kindly, more useful socially. As we say he keeps sweet and happy through

it all. But in another similar case the victim grows morose and bitter. He carries his burden loyally but with a complete loss of all the qualities which are desirable either for himself or for society. Both have been thru the same furnace, both are supposed to receive the same reward, at least at the hands of their neighbors, and yet one was spiritual life and one spiritual death and putrefaction. As I understand it, the main difficulty lies in the fact that the first person voluntarily accepted his burden. His parents meant so much more to him emotionally than anything else the world had to offer that his trials were accepted cheerfully. In the second case the sacrifice was never voluntary, however much self deception the victim may have indulged in in an effort to reconcile himself to his erroneous sense of duty. The result was correspondingly bad. In other words, discipline and self-denial are only when the object sought is emotionally a sufficient object for the person in question. Asceticism, self-denial, can be and frequently is as unethical as uncontrolled self-indulgence. Therefore we will not consider in this place the deductions made by the traditionists on the assumption of divine or near-divine revelation.

I shall assume that man is an animal, even a beast if you like, with all which that assumption implies. I assume that he needs to live the life of a good healthy beast with probably a number of requirements which a good animal may get along very well without. On the evidence of the bio-chemists I must accept that a man's thoughts and emotions are determined partly by his physico-chemical reactions, by his metabolic level, as reacting on his accidental environment. In doing this I neither affirm nor deny the existence of what the traditionist calls the spirit. I shall even speak of the spirit, using the word in its popular sense without committing any one as to its exact meaning and limitations. In time, no doubt, the chemists will be able to write out the physical and chemical reactions for my views say on the First Cause, or the tariff. When that day arrives we can adopt a more precise nomenclature, but until then it will suffice to use the old word without implying any particular limitations.

In this discussion we are also assuming the Freudian hypothesis as to the nature of the mind and its reactions. However incomplete that hypothesis may be it has led to the establishment of a number of vital facts in the matter of sex and its manifestations. We assume with Freud that the basis of all activities is the desire for pleasure, and that speaking of "purpose," divine or other, in relation to sex is to miss the main source of action and close the eyes to some most important facts. It is immaterial for our purposes whether we divide human instincts into nutritional and sexual or whether we

lump them all as the libido. To me the distinction seems difficult and not very illuminating. The evolutionist necessarily goes back to the elementary forms of life in his study of behavior and in its simplest manifestations it is quite arbitrary to discriminate between the various so-called instincts. For example: does an amoeba eat in order to grow large enough to reproduce, i. e., divide? Or does it find its bulk interfering with its nutrition or excretion and so divides, i. e. reproduces, in order to be able to eat? In passing one is reminded that perhaps the amoeba runs away from some marauding *Vampyrella* not more in response to the "instinct of self preservation" than because it is unpleasant to have its toes nibbled. In other words it is entirely possible to interpret the amoeba's behavior on the basis of pleasure seeking without making any assumptions or placing any limitations on the amoeba's possible psyche. We have no proof that the lower organisms are essentially different from ourselves, tho we have indications that they do not need some capacities which we seem to possess. And the assumption that man acts as he does because it is more pleasant to do so is entirely in accord with our observations on his primitive ancestors.

This point might seem irrelevant in discussing practical ethics, but as a matter of fact the break between the traditionist and the more or less scientific student of ethics occurs usually at this point. To the traditionist seeking a *purpose*, usually a divine one, in all activities and with a definite prejudice against pleasure, the criteria of ethics rest upon certain conventionals, tribal or theological, and all cases are judged by their approximation to these conventions. Such a code is much too inelastic to meet the daily requirements of mankind and a tremendous amount of quite useless and unnecessary suffering results. From my viewpoint pain is a thing to be obviated wherever possible. The object of sound ethics would seem to be rather to render mankind as happy as may be possible, a procedure which implies continuous compromise and reconciliation of divergent interests. Whatever skill we use in making the needful compromises we can be sure that we will never attain to a really just or reasonable solution. One can but do his best with the facts as he meets them. Of one thing we can be sure and that is that in even our least successful efforts in the way of consciously adapting our instincts to the rights of others, we will cause infinitely less harm and suffering than we would by trying to stretch each case to fit the Procrustean bed of ascetic tradition.

As a legacy from the old ascetic dogma we have in large measure not recovered from the idea that sex was shameful, filthy, and disgusting. This tradition makes it difficult for many to realize that for good physical and spiritual health a more or less regular



exercise of the emotional nature is necessary. The fact that certain persons are alleged to have remained chaste thruout a long and useful life,—and a wise man accepts such statements with several grains of salt,—should not lead to the absurd inference that all mankind can or even should undertake any such regimen. It is far from established that mankind as a whole would be better or happier for any such procedure. It may even be doubted whether mankind would survive a generation of such colorless and strained existence. We now have ample proof that most of the nervous wreckage is due to a faulty adaptation, misunderstanding or denial of the sex life.

In the good old days it was usual to attribute much nervousness to sexual "excesses" and the literature of even today is full of much well meant rubbish written on this erroneous basis. I do not say that such writers were conscious hypocrites, but few were self-critical enough to discover that they had mistaken their personal tastes for the laws of nature. None seems to have known himself or his neighbor intimately enough to realize how difficult it is to define excess. No one will deny that excess of anything is or ought to be injurious, but we now know that we can not define excess except with reference to a particular case and even then a wise man will not be dogmatic. When we learn to discriminate between the results of excesses and the disturbances which a *fear of such results* induces we may be able to advance a little past our present method which is purely one of trial and error. Meanwhile one can not do better than to urge a moderation which we very wisely refuse to define. For example Luther's "zweimal in der Woche" gives us Luther's requirements, and they seem about average, but that is all. It would be bad ethics, since it would undoubtedly lead to disaster, to advise a couple to follow Luther when their actual requirements were three or five times as great.

We shall assume in the discussion which follows that force and deceit are ethically inexcusable. The right of the individual to the control over his own body is in these matters not to be infringed. Nevertheless it is worth noting that while one cheerfully condemns coercion—which tradition allows as ethical in the married state—there are frequent cases where our condemnation fails to hit the mark. One can not approve seduction with its train of miserable consequences, neither can one be dogmatic about it.

For example: many women like to be physically dominated by the male, a few like to be more or less tortured. A satisfactory emotional release can not be secured without it. It is of course recognized that this quality is honestly inherited from our animal ancestors. In these cases the use of force is ethically sound because it

is desired. Probably many cases of alleged rape originated in the inability of the far from judicially minded male to distinguish between a protest which is real and one which is merely meant to heighten the general necessary excitement.

Equally it is unwise to condemn off-hand the aggressor in cases of seduction. The phenomenon has to start somewhere and usually both parties are more or less responsible. If complaint is made it is all too frequently not because the male was impertinent but because when it came to a show-down the woman lost her nerve. The following case presents some food for thought. A youth and his girl are carrying on a commonplace flirtation which ends in both losing their heads. Then (most unusual) the lad lost his nerve (he thought he had regained his moral control) and refused to carry the performance to its natural culmination. Now a good girl should have admired the lad for his fine strong moral character and his care of her. Her intuition was, however, sound for she recognized that it was a case of "cold feet" and she would have no more to do with the poor boy. This same lad who was very popular with the girls repeated this performance with another girl with the same result. The girls were not girls who were loose at all, but apparently they were hot-blooded and once having decided to let themselves go they could not regard their squeamish partner as any man at all. Well?

This case leads naturally to a very common problem of the adolescent. Is it right to be *first*? It seems to be universally accepted among the conscientious that there is no harm in "taking a slice off a cut loaf." I have no answer for this problem but submit a few points which tho they be mere expedients may be worth considering. It will be granted that under present conditions, if a girl can reach marriage with an intact hymen (assuming that she had one to begin with) she will be able to dodge some of the problems which her more robust sister must solve. But where the girl is naturally hot blooded and can not "be good," the course for a conscientious man would seem fairly clear. He can, of course, organize his will power and refuse to lead the willing victim astray. But this merely leaves the thing for some other less scrupulous man to do. Would it be wise if the man met the requirements and then saw to it that the girl was properly instructed as to how to care for herself, how to protect herself against unscrupulous men? It is admitted that it is difficult, under present conditions, for a woman "who has sinned" to keep her self-respect, to realize her right to sexuality, and upon this fact the unscrupulous men play with great advantage and for wholly selfish ends. For that reason the solution suggested above has some advantages since the alleged conscientious

man can and usually does see to it that the girl is properly educated and supported morally until she can see herself in proper perspective and feel sure of herself. Certainly if it were my daughter or sister I would prefer her to be a self-reliant and wise person rather than to have her develop the infinite petty meannesses which starved sexuality produces, or that brassy cynicism which is so common in the faces of the girl of loose morals. There is no universal solution, but the one offered seems likely to produce less degradation and sorrow than the usual traditional ones.

To the Freudians more than any other we owe the frank announcement of what most people have dimly realized but have lacked the courage to express in words; namely, that the regular exercise of the sexual impulse is essential to good moral and physical health. We are just beginning to understand that it is no mere physical pleasure which is "all good enuf in its way but not essential." We begin to see that it is not a mere physical gratification which is involved but that it lies back of all we do and irradiates all of our activities. For there is much more to it than the physical side, absolutely necessary as that is. Our whole mental life is involved in the psychic disturbances of a proper intercourse and is refreshed and invigorated precisely as are our bodies. This school of psychiatrists have driven home the fact that this impulse can not be smothered, nor dammed back with impunity. Much of it can be transferred to so-called higher creative, as opposed to procreative, cultural aims, but always there remains an irreducible minimum varying with each individual which must have full satisfaction and in its own way if disaster is to be avoided. For it is now clear to any one who will look into the evidence that our policy of suppression merely deforms the impulse which then appears in any of an infinite number of anti-social forms. This deformed impulse poisons not only the soul of the owner but spreads its poison thruout the community.

The whole energies of some men and a great many women are taken up in the vain struggle to control or even suppress altogether this, their strongest impulse. Some may win a victory but at most it is a barren one; at its worst it means lifelong invalidism or even insanity; while for the less fanatic it produces envy, malice, and a generally dyspeptic spiritual condition. In all cases an unenlightened attempt to control tends towards introversion, some form of auto-erotism, which greatly weakens the individual's attempt to develop himself into a useful social animal, while weakening the capacity for those strong sane interdependencies which we so much need to strengthen because without them the stability of the home becomes seriously endangered. Thus a person who has learned to content himself with substitute gratifications in this, his strongest impulse—



however desirable some of these substitutes may be socially—may marry and establish a home, but the tie is weak and in the stress of even a good domestic life may readily be broken, leaving the victim to revert to his former methods of gratification.

On the other hand a conscious and unashamed devotion to the proper exercise of this impulse makes for a kindly, independent and charitable life much more free from the hideous and vulgar perversities of our current virtue. For a man or a woman whose libido is properly understood and gratified—and this means much more than mere physical exercise—is free to devote the rest of his energy not only to the improvement of himself but also of others. The properly developed person is free as no one else can be to sublimate the better part of his sex impulse for the benefit of his kind. He is free from that covetousness of which we have spoken and can deal both honestly and charitably with his less fortunate fellows. Whereas those who are struggling with an uninformed and unsatisfied impulse are responsible for most of the misery in this world. One living a complete and healthy life views charitably all human folly. The deformed see in the Biblical dictum that the sins of the fathers shall be visited on the children, an injunction to see to it that no innocent child escapes.

All of this does not argue for an uncontrolled sexuality, for the morals of the barnyard—tho just where we get the assurance to slur the morals of the animals is not quite clear to me. Far from this usual criticism, it argues for a fully conscious control of the sex impulse and a shaping of it to meet natural ends, not the artificial aims which certain ascetics have promulgated out of their deformed and tortured desires. At present we strive half-heartedly for an unconscious control without knowing what we are trying to control or to what end. If we do follow thru the logic of our code we ought in honesty to admit that we do not desire any such goal for ourselves. The usual result of our efforts is a compromise according to which we profess adherence to the code; we are exceedingly cruel to any who may be suspected of violating it; and we sneak about in the darkness to secure whatever compensations we think we can secure without getting caught. Indeed there is a distinction between setting our ideals some distance beyond what we hope to achieve and in not really believing in those ideals. Nor can one hope to strive successfully for ideals whose implications he does not understand and in which he does not wholeheartedly believe.

Therefore we will assume with the Freudians that the function of sex is not even in major proportion a question of procreation. Where procreation is desired the ethical problems become relatively simple, or can become so. The vast majority of sex problems are

those where procreation is not the object, in fact becomes a disaster. Hence we shall be speaking of sexual relations under the assumption that suitable measures are taken to prevent conception unless that is desired. Our interest here is rather with those other functions of the sexual impulse whose neglect and denial has wrought and is still wreaking such havoc with our civilization.

Self-control: This is the stock reliance of those who strive to repress or even to eliminate the sex impulse, and that in defiance of the plain indications of man's animal origin. To any suggestion as to change or loosening the bonds such reply: let him control himself. And indeed one is even called upon to observe how splendidly and by inference easily the exhorter controls all low desires. Somehow one grows suspicious of a virtue which is given to vainglory and boasting. One recalls that the great moral leaders were as a class rather humble. But this expression, self-control, is bandied about as if it meant something. I wonder just what it does mean.

No doubt a case can be made out for this much praised virtue, Nevertheless there seems to be a side of the question which is seldom mentioned and never discussed. Looking back over what little we really know of man's development we may hastily deduce that his rise—if indeed it is a rise—has been directly proportional to his mastery over his primitive predatory instincts. This idea is rather flattering to one's vanity, since one finds himself here at the peak of moral grandeur, a free, self-controlled spirit and the universe is bid bow down and admire.

A little critical introspection rather shakes the foundations of this pride. A man finds himself attracted by a pretty woman. If he is honest he recognizes the temptation. Why then does he not yield? If he resists he feels remarkably and childishly virtuous and usually boasts much of it. But really is it self-control? Candor will force him to admit one of two explanations of his conduct. Either he was cowardly and feared the consequences, or he had other sources of pleasure which meant enuf more to him than he was willing to forego this temporary liaison. I suspect that had we any way to measure the man's reactions quantitatively we would find that "morals" was the least important factor in determining his conduct. I reach this inference from the fact that if the temptation is really strong, or, which amounts to the same thing, the sexual impulse is strong, the man yields. This fact, this unfortunate lack of control is amply attested by many a proverb.

When we seek the actual means whereby men are controlled we get back to the notion of pleasure seeking. We find that above all precepts lies the determining factor that one does what he does be-

cause he finds it more pleasant than otherwise. And we see clearly that our developed self-control is based largely on substitute gratifications, sublimates or what not. We have diverted these old impulses into other and socially more useful channels and in so far as we have succeeded in so diverting them, we have acquired self-control. This is precisely what happens in the training—i.e., civilizing—a child. It is often folly to spare the rod, but it is indeed a greater foolishness to omit the development of a system of rewards and substitute pleasures which will make it worth the child's while to act in a less antisocial manner. For if law and force could civilize then would our horrible prisons be even a more desirable part of one's education than the school or college. For in these one has to be good. But we know very well, even if we decline to admit it, that neither law, nor prisons, nor military discipline have any civilizing value per se. The victim will be good as long as the master stands there with the rod, and once relieved from fear of the master he "steals back" as much pleasure as he can.

Each of us is a prisoner in the social organism, and our old primitive impulses are prisoners in our hearts. We may seek to dominate this prisoner by force as the moralists would do, and we will fail miserably as we always have done. The psychiatrists appreciate now what suffering and immorality result from this attempt at blind forcible control. We also can try to understand what the forces are which we wish to control and the means whereby such an overlordship can be acquired. That mastery which is real, which is serene, and not subject to tragic and unexpected breakdowns is not built upon ignorance and coercion. It results from a proper realization of the problem and a conscious adaptation of the individual to his requirements. It was a wise priest who said that one could not hope to save souls when the object's belly was empty. Neither can we hope to adapt ourselves intelligently and successfully in the sexual sphere unless we have satisfied that irreducible minimum of the impulse which can not be sublimated. This fact is patent to most folks after the honeymoon. For the traditional blindness of love is the maniacal delusion induced by hunger.

And so, as it seems to me, the problem can not be solved by morals. It must be attacked with full consciousness of what it is we are trying to control, how far we ought to control it, and how to sublimate the major portion of it. We can not do that in ignorance, nor can we lay down laws for general use. It is always an individual's problem, to be solved by him. We can help him by letting him have the facts, by giving him living conditions wherein there is a minimum of unnecessary strain after bread and butter, and an education which places the objects upon which the impulse may



be sublimated within his reach. At present we do none of these things.

If I make myself clear I mean that I do not believe there is such a thing as self-control in the sense in which the moralists use it. It ranks with the delusion of free will, a useful term but not a reality. And instead of this purely negative and worthless attempt to compel obedience I desire a conscious adaptation. I have no fear but that the result will be an improvement.

Our assumptions seem to be:

1. The fundamental criterion by which all conduct is to be judged is its total output of happiness. Unnecessary suffering like unnecessary disease is a crime and immoral.

2. No hard and fast rules can be laid down. Each case must be judged on its merits.

3. The prime essential in all sex relations is that all parties thereto must know what they are doing and be willing so to do.

4. Force and deceit are morally reprehensible and the community may properly exercise control over such attempts. Much discretion must be used in passing on such incidents.

5. Sex is neither filthy nor holy, it is merely natural and essential. The impulse is immensely more than mere physical gratification. Its complete satisfaction is necessary for good mental and physical health. To be properly satisfied the nature and implications of the impulse must be understood.

6. As far as concerns the individual, procreation is a very minor incident in his real sex life. Desirable as the experiences of parenthood are for the development of the individual, they yet constitute a proportionately small part of his total sex life. Whatever "purpose" sex may have in the universe, to the individual it is a pleasure-seeking which has most important effects upon the individual; and it can not be suppressed or crippled without most disastrous effects to all. What it needs is not blind control but conscious direction.

Turning now to the questions posed by the editor:

#### 1. *Masturbation.*

It is usual to treat this subject with an amount of moral indignation which should put the speaker on guard lest he betray himself. Our assumptions imply that where the person does not injure himself or his future offspring there is no ethical problem involved. Any harmless pleasure which one can achieve is his right. The literature up to within the last ten years was without exception delightfully violent in discussing this subject. Indeed, so heated does the lecturer become that one suspects not only the zeal of the newly converted,

but even a transfer for energy from other sources. In some ways it seems about as apt for the well-married to rail against masturbation as for a New England spinster to become frenzied over cannibalism. In both cases it is a perfectly safe field in which to vent any pent up emotions which one dares not release in connection with their real origins. But is masturbation really injurious? With as much care as I am capable of, I have not been able to reach any definite conclusion. That excessive indulgence should be injurious is obvious, but what is excessive? Anyone who can reach the necessary degree of intimacy with his fellows quickly learns that the German sexologist was not far wrong when he asserted that "nine men masturbate and the tenth man is a liar." Of course there are exceptions, but most of these are hardly men. And the practice begins with the awakening of the sexual instinct, often very early in life, and continues with a frequency depending upon the libido of the person until normal relations are established. The oft repeated charge of unnaturalness is voided by the fact now fully recognized that animals deprived of normal gratification masturbate. (We are tempted to go astray in considering animals, due to the fact that most of the observed animals retain their periodicity, that is have stated periods of rutting whereas man has lost his and is in a continuous state of rutting.) This unfortunate development of the human race—and it is one which the domesticated animals have partly acquired—renders our attempts to set "natural bounds" rather futile.

We must also recognize the fact well established by Stekel that even where the individual does not consciously indulge in this substitute gratification, he does do so unconsciously. All of which being true, what does it matter? Here again we must judge by results and with great caution not to mistake cause for effect. As a matter of fact, modern students are slowly coming to regard the whole question as relatively unimportant and where excessive masturbation is noted to regard it as a symptom of more deep lying disturbances. We no longer worry about the loss of a "vital fluid" since this occurs both in marriage and with emissions and it is not "vital" anyhow. We do realize that the exhaustion is a matter of nervous excitement, and it is still undecided as to whether masturbation or coitus is the more exacting in this regard.

The effect of early masturbation—by which writers seem to mean that of early adolescence—is still emphasized, but one recalls that the pioneers, that superb stock, married very young. Marriage at 16 to 18 years for men and often at 13 for girls, yet they survived somehow and our young men of today make out fairly well. One injury I have seen clearly and that was the injury due to the fear of injury. Once that fear was allayed the individual settled down into

steady and healthy citizens, altho they did not diminish the frequency of indulgence appreciably.

In the absence of any definitely ascertainable injury we may dismiss the subject as a matter of personal taste. It is not a thing one would advise ordinarily, and yet not without its usefulness when we consider that the alternative is to make normal intercourse possible. It is ethically neither a crime nor a vice,—merely an undesirable misfortune. Personally I am unable to see the ethical beauty of keeping a lad so exhausted physically by overwork that he is sexually impotent. It may be a wise solution but in my experience the victim usually makes up for it by an insensate "lust" once he has a chance.

## 2. *Illicit Intercourse.*

Procreation is not here involved. The birth of a child is distinctly a concern of the community, but it is very doubtful to what extent the powers of the state should be allowed to interfere seriously in a matter of such intimate nature. It follows from our assumption that intercourse is necessary and desirable, that ante-marital intercourse is decidedly proper unless we are prepared to arrange for very early marriages. This does not deny the possibility of restraining the sexual impulse somewhat during adolescence, neither does it argue for promiscuity. The latter is a product of the conflict between our ascetic traditions and the uninformed, not to say ignorant, healthy impulse. It has its roots in deceit and hypocrisy, the economic condition, and largely in the undeveloped state of our emotions. Lacking any proper appreciation of the real nature and high values of sexual love we tend to drift into a mere promiscuity, a mere physical relief.

As far as men are concerned it is a condition and not a theory which we have to face. It can be safely assumed that practically all men have indulged in intercourse long before they reached an economic freedom which permitted the establishment of a home. It is true that there are occasional exceptions, as very few men do reach marriage in a state which in females we designate as *demi-vierge*. But even so conscientious a student as Robert Michels admits that while he would much prefer that his daughter's husband might come to the nuptial couch as pure as his daughter, he has thus far met no chaste man to whose gentle mercies he would care to trust a dearly loved daughter. As things stand at present in our social system, a "chaste" man over twenty-five years of age—and who can hope to marry earlier than that?—is simply no man at all. He will be appreciably inverted or sexually impotent. Such chastity rests not on great moral self-control, as the victim deludes himself into think-



ing, but upon a distinctly deficient sexuality. That does not mean that he may not be a nice fellow, be quite refined, and even socially useful, but as the pilot for so storm-tossed a bark as the good ship matrimony, he is not entitled to a pilot's license. Indeed, it is doubtful whether he will be able to pilot a dory on the calm waters of a mill pond. And it is borne in upon every thoughtful student that Freud was right when he said that a man who will accept substitutes in this, his strongest, impulse will accept substitutes in every other department of life. That does not imply that a second or third rater can be transformed into a real man by indulging in promiscuous intercourse, far from it, but he is merely a sexual cripple, often very useful in his sublimated activities but entitled to no special honor for his great self-control which really rests on the absence of any compelling urge. Such a man may marry and if he chances upon a wife equally indifferent he may establish a home, and the result may be entirely satisfactory; but should he marry a normal woman, there will surely be much to regret for all concerned.

These facts being true, or at least so they seem to me, our ethical problem concerns not intercourse but the probable unhappiness which may result from the conflict between our traditions, laws, and the natural expression of the individual. This is all very "materialistic," but men are so and we must make the best of it. Obviously couples indulging in illicit intercourse must do so in such manner that the future rights and possibilities for happiness of either party are in no way injured. At present it is very difficult to meet this requirement, especially as regards the woman. But if both parties are fully aware that they have a right to this happiness and enter into the relation with a proper appreciation of the difficulties, if both are satisfied as to their rights, it is difficult to see wherein it is anybody's business what they do. There is always a possibility that the woman may become strongly attached to her lover and dislike the inevitable parting. But this also happens when intercourse is not involved, and as far as I can see is merely an unpreventable misfortune. When we find an answer for the one case it will be equally valid for the other. Unrequited love is indeed a very sad occurrence; but that is all we can say about it; love can not be compelled nor can a pretense be long maintained which deceives any but the neighbors.

One does not pretend to justify the course of a man who flits from one woman to another, leaving a train of broken-hearted maidens behind him. Such conduct has been amply damned for milleniums, but where both parties are entering freely into such a relationship I see no ethical grounds for objection, any more than in any other relations between friends. Of course, such a proposition will offend those who worship in intentional blindness of facts the

ideal of one man for one woman for all eternity—a rather long period during which to maintain a complete indifference to all one's fellow mortals. It will offend those who preach a strict monogamy without realizing what a strict monogamy implies. Nevertheless, it is a position which is biologically sound, properly handled makes for spiritual growth and that, too, on a firmer footing than the conventional ideal which applies perhaps to one couple in a thousand. To render this solution unnecessary involves a change in our social system which few are willing to undertake. It does involve a frank recognition of what is now an established fact, and a corresponding sanitary renovation of our age-long prejudices and hypocrisy.

The chief difficulty lies in the unwillingness of men to allow to their co-equals, women, the same rights which they claim for themselves. This in all justice we must do. It is long past time when we should try to maintain this age-old iniquity. Somehow it seems to me that the traditional insistence on "purity" in the woman is based in practice on very degrading grounds. Of all men, those who insist most stridently on marrying a virgin are those who have been notoriously profligate and wholly indifferent to the sacrifice which they have compelled from their victims. This attitude is inculcated in the minds of all our boys. To me this seems criminal. A woman may have all the qualities which we admire in women, be equipped to maintain a splendid home, but forsooth she has not an intact hymen and so is to be treated as an outcast. If however, she have an intact hymen, even tho that be maintained on a basis of frigidity or perhaps tribadism, then is she perfect in the eyes of tradition and a suitable wife. I can not believe that the modern woman will permit herself to remain long under such tawdy disabilities. The only cheerful note in this situation, and that is cheerful only in that it is such excellent irony, is found in the case where a notorious roue finding a woman whom his seductive wiles will not warm up, marries her and discovers that he has obtained an iceberg. True, much unhappiness follows, but in a way one gets a grim smile out of old Mother Nature's little joke.

I am not here pleading for promiscuity. There is a world of difference between so called illicit relations undertaken in response to natural stimuli, and where all of the qualities of friendship and comradeship are involved and in the fly-by night relationship which promiscuity implies. I am unable to see why a couple who like each other should not be free to learn by experiment whether they care to unite for purposes of procreation or otherwise. Nor do I believe that this great freedom would result in a greater looseness of morals. As far as men are concerned I do not see how they could well be more lax than they are, but I can see how they might be cleaner

and nobler in their affairs. I can believe that in a state of frankness those higher qualities which rest on the sexual relation might even develop to a point where we would find ourselves in a better and kindlier world. Would it not mean a great many more happy homes if a greater freedom of choice and more experience entered into the foundation of them? And a home that is not happy poisons everything that comes in contact with it.

Under present conditions illicit intercourse often carries in its train results which are ethically bad because of the failure of the parties concerned to meet the situation frankly, but there are obvious signs that this condition is about to pass; and when it does, not only will men be cleaner lived but they will also have to act more like gentlemen if they are to receive any attention at all from the emancipated female.

### 3. *Extramarital Relations.*

This phase of the subject is to an even greater degree than others complicated by the clash between tradition and common sense. If, as sometimes happens, both the wife and husband can agree as to such a relationship being established it is difficult to see that any one else is called upon to interest himself in it. Where such an agreement can not be reached it is obvious that divorce is the natural and proper remedy. Of course where there are children, and especially under present conditions, proper provision must be made for the deserted party. At the same time experience teaches that the deserted party is often consciously to blame for the situation and must pay the penalty. If the wife suffers from a frigidity which the best efforts of both can not overcome, then in all reason she must regard herself as incompetent and act accordingly. The fact that it is physically possible for a wife to produce children even though she has no sexual life, does not seem to me to alter the sound legal position which allows a wife to secure a divorce if her husband is impotent. It is merely carrying over into the emotional sphere a principle which applies in the physical. One who knows what a degraded emotional life is led by wives who are congenitally unable to rise to their husband's sexual requirements will look with friendly eyes on a much greater ease of divorce. Neither party has a right to turn the other away merely because a mutual mistake has been made. On the other hand neither has the right to imprison his mate for life in the round of petty meanness and quarreling which ill adapted sex relations produce. It is always possible for a sensible woman to decide whether she cares enough for her husband to desire his happiness and so release him in those situations where she



can not serve without a feeling of moral degradation. The same reasoning applies to the man. If he can not so win his wife's affections that no other man can exert an overwhelming attraction upon her, he must confess frankly that he is a failure. It may be a severe wrench to his vanity, but as a lover he has to decide whether he will be content, with those qualities and the corresponding quantities of affection which his wife can give him, leaving her free to fill the vacancies elsewhere, or he can withdraw and set her free. As to children, we will discuss their status when we come to divorce; but I believe that we may say that children have no place in an unhappy household.

It is usual to wink at transgression on the part of the husband. This custom originated with the men and for their own convenience. On the other hand it is held that because of the legal and property rights of her children the wife must remain true to her husband "regardless." That seems a rather materialistic basis, but in this case it is applied by the traditionist as a valid argument. With the abolition of inheritance, a reform which is now getting under way, this old shackle will be broken to the very great advantage of all concerned. It promises a great ethical advance when the economic dependence of woman shall have been abolished and women are free to dictate the terms under which they will live even as men have always done. For the extreme cases where either party is unable to maintain a monogamous relation, it seems to me that if they can not make a satisfactory compromise, they must part. I recall cases where deception has been practiced by one party or the other with a general increase in happiness all around and that social and spiritual gain which is an outgrowth of contentment, but one does not feel called upon to formulate any rule for these extreme cases. One does very well if he attends to his own problems and exercises much charity when examining the solution which others find for theirs. When one stops to consider how impossible it is for him to realize the emotional value which his neighbor sets upon the different phases of the love life, it seems foolhardy and cruel to try to establish rules which all others must follow.

#### 4. *The Double Standard*

Should the standards be the same for (a) boys and girls? (b) for adults? Under present conditions the answer is a much qualified No. As long as an intact hymen is regarded as the chief essential of a bride, it is expedient, though hardly a matter of ethics, to endeavor to bring the girl to nubile age in a state of physical intactness. With that alleged third of womankind who are congenital

icebergs this will present few difficulties and no doubt the parents can feel quite proud and happy about it. Some of us doubt the bridegroom will be quite so well pleased as he had thought. It is said that a young girl's love is a wonderful and beautiful thing. I do not presume to deny it. If it is beautiful to live in a kind of hypnoidal state destitute of the criteria of reality, then the point is conceded. As near as I can ascertain, a girl's love is about as beautiful as the new-fallen snow, about as easily sullied and turned into slush, or, what is worse, a whining self-pity when the disillusionments of the honeymoon arrive. Just how beautiful all that is remains a matter of taste, but perhaps a little less naiveté would wear better. It seems to be universally conceded that it is a misfortune if the "girl love" is not replaced by "woman's" love by the end of the first few months of married life. Of course this peculiar psychic condition of the bride is tremendously flattering to the man's vanity, and under cover of it he is able to dissemble a multitude of iniquities. But would not a little clearer vision be better for all concerned? Would it not facilitate the development of that sturdy self-reliant candid affection without which marriage easily degenerates into mere habit?

Of one thing I feel quite certain and that is that men would be better off for a more candid view of the matter. Our present tradition inculcates so firmly the idea that a woman who gives her body has also degraded it that men often experience a feeling of disgust even with their brides. One feels that the opposite view is not only more expedient but also more just. It would be better to teach our boys that when a woman gives her body she has given her greatest proof of confidence and trust. Surely such trust should be repaid by a heightened respect.

As to the boys, we have already noted that we have to choose between masturbation and fornication. Of the relative healthfulness of the two, opinions will not greatly differ. It would seem that where the normal relation is developed naturally out of the boy's "calf-love" it can lead only to better things. When we compare this natural development with the tawdry initiation which many lads receive I do not see how one can decide in favor of the latter. For it is well known that the first intercourse always sticks in the back of the mind and by it all subsequent experiences are judged. If this first experience was a tawdry, obscene, rather disgusting affair, we may be sure that that vision will always be pushing in between the man and his beloved. To me, that seems undesirable; but barring an extreme and, as far as I have observed, infrequent self-control, the choice lies as above.

(b) The standard for men and women should be the same and quite free. They should meet on a basis of equality and self-respect. If they can not, and it is usually the woman's misfortune that her training has made it impossible, then she may indulge in whatever expedients she finds available to her case. I do not ignore Freud's keen remark about some neurotics: "that it would have been better had it been possible for them to have been worse." Many women of this generation are so bound by tradition that freedom is beyond them. Such will have to conform, and if need be become bitter old maids (or wives): a general nuisance to themselves and every one else. One hesitates to call such moral. Nor do I doubt that with the development of equality and economic independence there will be less promiscuity than at present. I believe that once women are really emancipated, men will have to improve both their manners and their ideals if they are to have companions. The immorality of the usual code at present lies rather in the inability of women to feel sure of themselves. They accept all too readily the man-made notion that in leading a natural sex life they have degraded themselves. Men foster this view for purely selfish reasons in that it enables them "to escape their full emotional responsibility. The sooner we abolish that the better.

### 5. *Divorce.*

From what has preceded it is obvious that divorce should be made as free as possible. If it must be regulated other than by public opinion, it would seem sufficient that on the request of either party a decree of separation should issue. After a suitable and not too long interval, if the plaintiff was still determined to separate, then a final decree should be issued. And it should be wholly unnecessary for either party to prove that some blame or breach of law had been perpetrated. It is absurd to require two persons, presumably intelligent persons, to live together in a state of mutual hatred until one or the other is willing to furnish "cause." I am unable to see why people should live together if they do not wish to do so. Nor can I believe that the State would suffer if they separated. I am quite sure that the community would not. Nor can I see why "blame" needs be shown. It is familiar to all of us that it is quite possible to keep one's companion in a continuous homicidal state of mind without violating any of the laws or even conventional politenesses.

The usual objections to divorce other than the theological claim that marriage is a sacrament, are based upon a desire to maintain the integrity of the home. It is usually called sanctity but integrity is what is really meant. And there is good reason why we should



desire that children grow up in a good and complete home. The analytic study of the child's mind shows clearly how very important the first four or five years are in determining the future possibilities of the child. Equally important are the years up to adolescence, though in both periods the really important things have been almost wholly left to chance, so great is our disinclination to face the actual facts of child development. But analysis shows more. If it emphasizes and confirms our opinions as to the importance of a good home, it also shows the disastrous effects of a bad one. We have gone on in the blissful delusion that the child did not understand and therefore our numerous iniquities would not affect its development if only we kept up a pretense "for the sake of the children." We know better now. Not only does the child sense the dishonesty of a divided household, it acquires extraordinary and perverse ideas of even our proper activities. If the children's good is to be the deciding factor in matters of divorce, then we must unquestionably allow the separation of those who can not live together and grow together. Better half a household with honesty and peace than any number of homes full of strife. These late developments in analytical psychology confirm what many of us had already observed: that children who came from homes in which dissension reigned always seemed crippled in their emotional capacities. They are never able to believe in those finer loyalties upon which fine spirits depend. It is not denied that children can survive in a quarrelsome household, but that does not prove that they should be compelled to do so.

There are plenty who can say: "No, I don't believe we had an ideal home, but we made out somehow and I wouldn't give up those experiences for anything." And to all such one can extend that warm human sympathy which goes out to the honest effort, the honest confession of failure. They tried faithfully according to their capacities and one has only kind words for their effort. We do not propose to break up any homes, though occasions arise even now where the state does feel justified in so doing. But it is one thing to praise these conscientious failures and another thing to insist that persons without the moral strength to see the thing through shall be shackled together to act as a focus of infection poisoning themselves, their children, and the community. Give them another chance: sooner or later they will find suitable mates. In the second attempt there will be less of that much heralded "girl-love" and less "calf love," but there will also be a great deal more common sense, and after all that is what is required to pilot a family safely into port. For those who never were meant to establish a home and rear children, the quicker they perish from the



racial stock the better, perhaps. In any case all we need to do to render them socially valuable—whatever value they may possess—is to give them their preventive and leave them alone.

#### 6. *Alimony.*

It is difficult to imagine a fine spirited woman asking for alimony without a feeling of degradation as though she were some indefinite sort of prostitute. On the other hand the learned judges have decided that marriage reduces a woman's value, and limits her chance of securing another husband—all this in spite of the market quotation on grass-widows! Fortunately these same judges have properly enough decided that in so far as a wife contributes to the home work as essential and often more exacting than that of the man, she is entitled to some form of remuneration in case she finds it necessary to withdraw from the firm. This decision, doubtless reached at a time when the wife was a producer as well as a wife, is fundamentally sound and under present conditions must be accepted. But so great have grown the abuses of this system, so blasphemous the extortion which certain kinds of parasitic women indulge in, that one feels the need of some radical change in the basis of conditions upon which the courts shall proceed. At present the economic and social dependence of women make the solution very difficult. When we progress far enough that the community takes over as it should the support of mothers, a marriage contract which looks to the protection of the children will probably suffice. In the transition period we should arrange for more discretion on the part of special domestic courts where with all the facts before them the judges, or commission can adjust the financial details with less regard to precedent and more to justice in the particular case. If married couples could be divorced promptly and without the absurd necessity of proving "guilt" as at present, I believe they would separate before the accumulating hatreds and petty spite made a reasonable division of the estate impossible by agreement. Such agreement confirmed by the Commission should be final. Paradoxical as it may seem I am convinced that free and easy divorce would result in many more happy homes and in many fewer divorces. Until that time comes I suppose we must tolerate the parasitic wife and professional extortionist as we tolerate those upon whom she preys.

#### 7. *Unnatural Methods of Coitus.*

This subject really calls for no lengthy discussion. As long as both parties to the relation are content I can not see how it is anybody's business just what procedure they find most successful

with them. It is not a legal matter at all. Of course, if the wife, for example, feels disgusted with her partner's tastes, and he on his part can not alter them, there is no reason why the two should remain together. In fact I doubt if any but a few ascetic theologues have any particular interest in the matter. We have to admit that some of the most desirable citizens we know have what seem to some, rather weird notions of pleasure, but where both are agreed, no psychic nor physical harm is going to result. We have also to admit that these so-called un-natural methods are very common in the stress of passion and doubtless quite useful. If the end sought—the maximum contrectation and complete and satisfying detumescence—be achieved I see no reason to limit the methods chosen as long as both partners are willing and content.

### 8. *Homosexual Relations*

Here again the word un-natural obscures a relatively simple problem. As a matter of fact the relation is unnatural only in that it is not usual. The homosexual tendency is present in all and its sublimations constitute some of the most advanced spiritual activities of the race. The gross physical facts are common to animals as well as men. I seriously doubt the Freudian explanation of the phenomenon, that is, as a complete and sufficient explanation. And I also doubt the success of the reputed cures. I suspect that this phenomenon rests primarily on the physico-chemical balance of the individual, and that while such a person may be led to indulge in the so called normal relations, the cure is more a perversion of a pervert than an actual deep-reaching change.

Whatever the future may bring to light in the matter of cause and cure—assuming that a cure proves socially desirable—the ethical problems do not seem unanswerable. Certainly with adults who may choose to entertain such relationships I can see no reason why others should concern themselves about it. Nor do I feel sufficiently sure of the facts to be dogmatic where, as sometimes happens, the relationship is established between adults and adolescents, nor that it is a matter which can be wisely subjected to legislation.

It seems to me that better results will be achieved by making it customary to ask a mental examination of persons who seem to be going on irregular pathways. Only by such examinations can we hope to find a solution which will do any practical good. To imprison a homosexual, or a sadist, does not make any change in his psyche, at least no change for the better. The better grade homosexual is often a highly useful citizen and can ill be spared. The low grade are not to blame for their tastes and often would be

found fit for some sort of restriction in their movements. With the record of the old comradeships of Greece and Japan before us one may doubt whether our present treatment of the subject does not suffer quite as much under the theological tradition, and with as great wastage, as our other sex conventions. From the evidence thus far, it seems a subject worthy of more serious and open minded consideration than it has yet received, in this country at least. I can not see that as applied to adults it is a community affair, since homosexuals left to themselves do not breed and thus eliminate themselves from the stock. Forel's comment on bestiality might be applied here with some propriety. He said, and it scandalized the unco guid: that it was better for an idiot to copulate with a cow, which would not injure the cow than for him to copulate with some girl and beget a family of idiots. It seems certain that in the near future our laws concerning all of these "queer" practices will have to be revived by a group of open minded psychiatrists with the intent that when any action is taken it shall have some effect. At present no law even if enforced makes other than a slight and temporary change in conditions.

On the other hand I have wondered whether the Freudian concept of fixation might imply that a number of homosexuals, border line cases, do not have this fixation established in adolescence due to their difficulty in securing opportunity for "normal" intercourse, because of their lack of "nerve." It is worth considering whether these cases would not develop more to our taste if they were rather aided in their first faltering steps along the line of normal development.

#### 9. *Incest.*

This problem is traditionally ancient and uniformly the answer is negative. Both for psychic and biological reasons incest seems wholly objectionable. But these objections rest on the assumption that children will be born of such unions. In the absence of offspring it is difficult to take the problem very seriously. Of course, in breeding animals we compel incest in our efforts to obtain and fix certain qualities which we deem desirable. And while the result is usually an approach to our ideal animal, it will be admitted that it lacks vigor, it can not survive in open competition with less inbred stock. With the human race we have the record of the Pharaohs, the Incas, and the polynesian royalty, were inbreeding *with a rigid elimination of the unfit*, resulted in quite superior personalities. With our more civilized (!) tribes we are probably quite justified in making incest taboo, and that in spite of the tradition of Lot and his daughters. As a practical problem, we have seldom



to deal with incest except in the case of the definitely feeble-minded with whom we were better to attack the problem from the angle of their mentality than of their conduct. Incest, between mother and son, father and daughter, or brother and sister (a not uncommon case in childhood though seldom persisted in later), where feeble-mindedness is not an issue, should be handled by the psychiatrist, if need be on orders from the court. But it seems unwise to make it a legal offense punished by any such unhelpful penalty as imprisonment. To make it a special sort of crime and to invest it with all those immoral expressions of our own self-righteousness seems stupid and cruel. Let the indignant reader have the problem of brother and sister presented to him as a practical problem and one wonders whether he will give any very helpful advice. It is easy, though futile, to insist that the boy should leave all girls alone, but it will require quite a bit of patience to make clear the difference between the boy's sister and his chum's sister.

#### 10. *Prevention.*

While one becomes doubtful in these days of blind reaction, whether indeed there are any rights of any kind, nevertheless, one may be pardoned for suggesting that there probably are a few. And among those few rights, or vestiges of rights, I would predicate the right to the sexual control of the individual's own body. I admit that where procreation is involved the community has a right to intervene, but otherwise I believe even the "state" has nothing to say about it. The fiction that the state can demand of women that they bear children will not long stand the test of either experience or logic. One admits readily enough that the community may properly require that the number of children be limited, and one can imagine the state urging that as many children be borne as can be properly cared for. But until the state sees to it that all children born are properly reared, fed, clothed, housed, and given equal chances at whatever education they desire, I can not imagine that the state has any right to insist that they be born. A walk through the slums and factories where children are allowed to develop in the most abominable surroundings is a sufficient reply to any pretensions that the state may make in its attempts to regulate these matters. The child has a right not to be born as well as to be well born. The mere fact that women can conceive without any desire to do so, is their anatomical misfortune. Not even the present liberal governments will undertake to require any male citizen to beget children against his will, and for a most excellent reason. It is clear on our assumptions that woman has the same right even though she may not be protected by her anatomical construction as is the male.



From what has gone before it is obvious that I regard the procreation of children as wholly a question of the woman's desire. Unless she so desires there are to be no children. It is also obvious from assumptions which regard the gratification of the sexual impulse as essential to healthy mental and physical development, that prevention is not only desirable but a duty. With the lifting of the absurd ban which now rests on this subject we may expect the development of safe, esthetic methods which will make procreation truly voluntary and correspondingly ennobled.

### 11. *Abortion.*

This is a misfortune, most undesirable, but not a crime. Whether or not a woman is to bear a child is her business and only in a most indefinite way the affair of any one else. I can not recognize the right of the community to compel a woman to bear an unwelcome child. I do not see that the charge of murder has any valid application. Indeed the present stupid laws allow the destruction of a child whose further development would endanger the life of the mother. Nor does the state hesitate to slaughter adults who are thought to be antisocial, or millions of them, in war, and that without consulting them as to what they think about it. In the face of which it is difficult to see wherein the community has any claims on the unborn. I believe, therefore that if the woman so desires, she may properly demand an abortion, and I shall not object.

On the other hand, I do not approve abortion and would make it unnecessary. It is clear that the abortion habit is undesirable from any point of view and we should make it the rare thing rather than the present underhanded custom. To the stock objection that prevention and abortion lead to race suicide it seems a sufficient answer that a race so given over to self-indulgence that the mother instinct is lost, or so miserable in its economic life that children are a disaster, can not perish too quickly from the face of the earth. The place to begin reforming is not with these poor maltreated women but with the economic system. Certainly it is taking a mean advantage of the helpless unborn to compel their entrance into a society as thoroughly rotten as these objections imply. Those women who do not want children will not rear a child properly, and the quicker their stock is eliminated, why—the better for those who adore the sanctity of motherhood. As a matter of fact we do not find many women in whom the maternal instinct is weak and I see no reason to worry about them. Since we can hardly hope to establish the custom of executing all childless women, say at the spring rutting festival as less civilized tribes might well do, it seems better to let them perish naturally.

12. *Prostitution*.\*

This ancient plague will disappear by becoming unnecessary, and in no other way. I was tempted to risk a bit of cheap cynicism and say—by becoming universal. For while that is not at all my idea, nor does it represent the probable development, yet to the orthodox, the sexophobes, those changes which will abolish prostitution will seem like the last days of Sodom and Gomorra. Nevertheless any person who takes the trouble to look up the history of this ancient profession, the various attempts to abolish it, and then look about him with sympathetic understanding will reach very much the conclusion offered above. As long as we try to confine a far from monogamous animal to a legal monogamy there will remain a surplus of sexual urge which will find satisfaction somewhere. Now just where is the point we had better start considering? The solutions attempted thus far have had only one purpose: to cripple and destroy the sexual impulse. The result is a deformed sexuality which whether we like it or not finds itself prepared to offer those inducements which produce commercialized prostitution as well as the clandestine variety. Even a slight acquaintance with Bloch's *Die Prostitution* will suffice to convince any reasonable person that all the effort, all the blood and cruelty which were spent in chivying poor whores from one jail to another, or from one slum to another, have not in any way altered the demand or the method of meeting it. One learns from Bloch's careful book that the profession has not changed appreciably since the beginnings of historic times. Even the slang is the same. The Romans called the lowest prostitutes *Denariæ* and we call them *Jitneys*. The part of the city where these persons settle has not changed. And the difference between ancient Rome and modern Gotham is merely one of language. The Romans had pimps, we have chauffeurs, and the reason our chauffeurs pimp is not that they prefer the occupation but because we pay them well for doing it, pay them better than for anything else they can do for us. Suppression, then, does not seem to me a hopeful way to proceed.

Admitting at once that I sincerely wish there were no prostitutes needed, honesty compels me to urge that we cease persecuting them. Of all the methods of regulation we have tried we have never tried treating the prostitute as a human being. We might try that. Give them the right of any other human being to live by his labor, cease

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\*It is quite an education for anyone to try to define the words prostitute and prostitution. They have not yet been defined in a satisfactory manner. I dodge the question as to what is the essence of prostitution.

this hypocritical social ostracism, and prostitution will change both its habitat and its habits. If the exploitation of these unfortunates which has its origin in their legal and social disabilities were eliminated the prostitute would largely disappear as a focus of disease and mother of the underworld. As far as I can see the only interest the state has in the prostitute is to see that she does not spread disease; and the place to begin work is not with the prostitute but with her client. Free to live as other workers do she could not afford to be diseased, and she does not prefer to be so. As far as I know, prostitutes regard themselves as quite as honest laborers as their clients, nor do they look upon their life as more disreputable. That view has a good deal to be said for it. It is delightfully as well as tragically ironic to see the same men for whom the prostitute exists, solemnly making laws to abolish her. Nor does the prostitute fail to see the humor of it, painful as the results of such legislation may be to her in her personal fortunes.

Under present conditions, every effort is made to break down the prostitute's self respect, to put her at a social legal disadvantage for no other reason than that under such disabilities she is easier exploited by her fellow citizens. The result can only be degradation and an antisocial grudge which makes her wholly unwilling to consider her social duties seriously. Give her the right over her own body, protect her from extortion and physical abuse and the prostitute would lose most of the sinister qualities which make her the tragic figure she has always been.

Such suggestions may seem extreme to those who have not considered the matter in its historical or human aspect. Nevertheless it is along some such path that we must move if we are not to be overwhelmed with the offal of our own iniquities. Suppressive measures have been tried, even the death penalty was invoked, and the result has been merely to make matters worse. On the other hand, a loosening of our too rigid limitations on the sex impulse as suggested in the preceding paragraphs will render the prostitute unnecessary and ultimately extinct, while there will grow up a regime based on the frank recognition of sexual necessity where men and women meet on a basis of comradeship and equality which leaves no need for the professional prostitute, but substitutes for her the woman who gives freely when she loves and not at all otherwise. I am confident that in a generation of such freedom we would see not only the disappearance of the prostitute but the establishment of infinitely more happy homes, happy because coercion has no place in them, happy because they could only be maintained on a basis of mutual respect and thoughtfulness. Meanwhile if you can do nothing else, you can drop that dornick you have concealed under



the folds of your toga. You have no right to throw it. Neither have I.

### 13. *Illegitimate Children.*

One wonders at the limited understanding of those who assert that there can be anything holy or even serious about marriage except the possible children. And for folks to prate about their Christianity and of brotherhood, and then tolerate, nay, even defend our treatment of these unfortunate children, puzzles one as well as tempts to invective. I would not argue with the theologues, but I can not recall in any version that the beautiful saying of Jesus: "Suffer the little children to come unto me" had also the qualifying clause; "that is, all who can show the duly certified marriage license of their parents." And indeed the church does not deny the possibility that an illegitimate child might enter into heaven if it does tolerate conventions which make the bastard's life on earth very much like the other place.

There is a common notion that the grounds for the distinction between legitimate and "natural" children are to be found in religion. Everything to which the stigma of "sin" can be attached is supposed to originate in revelation, though the distinction with which we are here concerned has its origin and being in purely economic causes. It is not to violated sacraments, nor sin, but to economics that we owe this most unreasonable of iniquities. Naturally the laws were made by men for the usual purpose of escaping from the responsibilities for their passions. And the women have aided and abetted this crime because they feared inroads upon the perquisites of their own usually legitimate offspring. I suppose the idea that there is religious justification for this persecution of the helpless arises from the quite definite notion of most folks that religion is chiefly concerned with persecution of one sort or another.

And of all the absurdities! It has even been necessary to gather statistics to prove that the illegitimate child was like any legitimate child. Mentally and physically they are like other children whether we should have it so or not. Spiritually they show in some measure, though really in surprisingly minor degree, rather less warm social feelings than others. That they are not violently anti-social is the only astonishing thing about them. When we consider the treatment which they receive one is amazed that they ever respond to social requirements. To be constantly shamed for what one can not help, to be sneered at, whispered about, to be always the butt of those little social ostracisms which humanity so delights to inflict, as though one were somehow unclean: surely there are grounds enough to excuse quite a bit of resentment. And



yet the statistics do not show that these children are any worse, judged by their court records, than legitimate children of the same economic environment.

Socially these poor kiddies are shown no mercy. I can still hear my schoolmate shrieking: "Bastard, bastard!" at a poor little girl huddled against that high-board school fence, crying her eyes out. Yes, and the children learned from the sneers of their elders! I further testify that that particular girl grew up, lived a somewhat promiscuous life until she married a saloonkeeper (she married young) and became one of the most competent mothers I have ever known. No, she did not repent and "get religion," she merely found some one whom she could love.

And so one is tempted to approve of abortion, or even infanticide rather than permit a poor little baby to grow up to face the persecution which our Christian civilization will inflict upon it. Is it not strange that we do so cry out upon the illegitimate child and yet penalize the circulation of prevenceptive information? And Americans are such practical persons too.

I often wonder what folks mean when they say motherhood is sacred. Is it? And if it is what makes it so? For if the man can be induced, or forced, to marry the woman at any time before delivery, or even after, then is the child legitimate and everything is lovely. Does the sanctity of motherhood depend on the signing of papers which vary with every nation, state, and county? I have never known a County Clerk who seemed to me to be a particularly holy person, and I confess that administering the "sacrament" to the unwilling bridegroom at the point of a pistol seems to me a rather odd bit of ritual.

There are some signs of improvement. The Scandinavian law which makes the father responsible is a step in the right direction. And the provision whereby in the absence of positive proof as to the actual father, all possible fathers are taxed pro rata is a wise way of eliminating that iniquitous defence used by men.

The problem is not at all concerned with the parents. The bastard is no worse off than the son of a widow. The State may well concentrate its attention on seeing to it that every child born receives an equal chance to develop into a healthy and wise human being. That is a task which the state can do something about. I am not afraid that the endowment of motherhood will be the signal for our women to plunge into a saturnalia of vice and indiscriminate breeding headed straight for the everlasting bonfire. The answer to that fear—commonest among men and childless women—is to hope that the timid objector might somehow be so transformed that he might bear just one child.

The only practical solution is the endowment of motherhood. The State should see to it that every child born has equal opportunities to develop into the best possible citizen. For the rest we had better examine our ideas about the sanctity of motherhood and make sure that they are concerned as they should be with the environment of the mother and child instead of with mere scraps of paper I care not how many clerks and minister's signatures, or how many revenue stamps may be upon them.

#### 14. *The Home*

Whenever anyone goes about to suggest improvements in the relations between the sexes some misguided person is certain to reply that any change in our conventions will destroy the home. Now that would be a very real disaster if it were true. But I can not but wonder sometimes whether these champions of the home have really any idea of what a home is or what it ought to be. Certainly if they would analyze the influences now working on the home they would appear as crusaders in fields quite removed from sex. And I must also suspect that they are none too clear as to just what they are trying to save, nor perhaps always disinterested in their motives. The woman who is so deficient in self-respect that she marries a man merely for a meal-ticket, and there are quite a few such, is naturally going to be dismayed at the suggestion of any change which would allow the misguided male to rid himself of a parasite. And there are several men who do not seem to be much interested in the "sanctity" of the home, if one may judge by their conduct with clandestine and other prostitutes, who develop a good deal of heat in defending the home—even though the thought is near that to such a man home is a place to sleep and eat and where he has one woman whom he need not treat with respect because she can not get free of him. I sometimes feel that the most violent defenders of "the home" are those who have little claim to have one. But all of us, yes, even those who can propound any such doctrines as I have here suggested, are quite seriously concerned about the home, though not perhaps just the kind of home our opponents have in mind.

One needs very little of the results of study in child-psychology to see that the home is indeed the most important factor in a man's life. And with that in view one does not readily countenance the present status of the home, nor the age-old abuses which have crept into that hallowed institution. And the more one sees and studies the problem the more dismal appears the outlook for the institution as we cherish it in memory. A visit to any vaudeville house—and we have the very highest social precedent for frequenting them!—or a review of popular fiction or song should convince anyone that

the home is rapidly falling into contempt. Not because radicals are preaching pernicious doctrines,—no worthy institution was ever hurt by an opposition doctrine,—but because the home has almost ceased to have any real function in our industrial world. It seems to me that we are rapidly approaching, if indeed we have not already arrived at, the breakdown of the old ideals which we associated with the home. If this is true it is not the fault of agitators but of the home itself. And the forces which have brought this about are not primarily sexual nor will the cure be a matter of more stringent sex laws. That was tried in Rome—with what success we all know. It seems to me time to quit screaming for the police and take an inventory of the things which a home should contain and then see how much if any of these can be secured under present social conditions. It may happen that we will have to do our reforming with the social system rather than our sexual morality. It is not my intent to do more than indicate a few of the defects of the home and some reasons why I believe that an improved code of sexual ethics will not only not injure but will actually tend to foster good homes.

However much we may delude ourselves as to the existence of homes in this country, I venture to assert that except in the rural district and in some villages the institution we have in mind when we sing "Home Sweet Home" has ceased to exist. The cause closely parallels that other good song, "My Country 'Tis of Thee." With the ideal of the latter song I am sufficiently in agreement, but literally it is not altogether applicable. "Land where my fathers died": well, no, not exactly. They didn't die out in Indiana, but over in the north of England and some perhaps lent aid and comfort to the enemy that is, to England during the Revolution. And some perhaps were hung for sheep stealing. I do not know this to be true, but it is entirely possible. In any event the phrase which is meant to awaken my patriotic ardor by an appeal to my fathers does not seem to fit the case. There must be several other American citizens who feel the same way about it.

Now in a quite similar way Home Sweet Home refers to the family homestead, the old place which has always been the seat of the family, and not by any stretch of imagination to apartment 666 in the Flybynight Apartment House; or was it a few rooms over a feed store which you, gentle reader, are expected to enthuse over? In other words, the home in the sense that it gives an idea of permanence, a place where the individual has roots firmly imbedded in the soil, is no longer extant and has not been for some time. Ownership and permanence are fundamental to the homing instinct. This fact is curiously borne out by Healy's studies of delinquent children, where frequent change of residence is an appreciable factor in so



breaking up the child's emotional roots as to leave him really a wanderer. And for ourselves, not yet delinquent perhaps, there is no *place* to which we can look back with any great affection. We may have been very happy in our parents, but that is the only tie. We did not grow up naturally among friends, we shifted our friends with each remove and ultimately came to rely mostly upon ourselves since the ties which long friendship establishes had no opportunity to form.

Then too, there are other directions in which our economic system has broken down that group of associations which are a part of the "home." There was a time when mother and the girls wove the cloth from wool from my sheep and made it into my Sunday suit. I do not desire to revert to homespun, but please note that there is a difference between such a suit and one purchased at a bargain sale. And it matters quite a bit whether mother prepared that special dish of which I was so childishly fond, or whether the hired girl made it. And in how many modern homes, especially in the city, is a child turned over to a negro nurse (not infrequently syphilized at that), while mother attends her social duties? Or if mother works the children must be farmed out at a day nursery or on the street. Now I am far from asserting that the more primitive and therefore presumably more natural negro girl is not as good a nurse as many mothers, but the fact is that the child's earliest associations and by far the most important ones are developed around a girl of alien race.

Every school teacher knows that she is expected to teach not only the three Rs but also etiquette, morals, and keep the children herded out of mother's way. And in return the teacher receives less than janitor's wages! As one teacher shrewdly remarked after a meeting of the "Home and School Association": "It does not seem to occur to any of these people that the home also has duties." It is amazing what proposals are brought before these meetings. And so one might go on to show the innumerable ways in which our vicious economic system has disintegrated the home. It will be found that it is not laxity of morals, nor irreverence, but mere economic necessity which has taken everything out of the home but the parents, and in the case of the less successful both parents and children are dragged out and chained to the wheels of industry. The levity which so alarms the pious is not a cause but a symptom and if they would sincerely undertake to improve matters they would do better to worry less about their neighbor's peccadilloes and more about their own unearned incomes. For the wife who does not work, but has a maid do it all, is in a rather weak position in such an argument, quite as is the man who produces nothing but grafts his living off exchange in one form or another.

It seems improbable that any good can come from a panic strick-



en flight towards the old Puritan household. Nor can we expect repressive legislation to help. If we really wish to do anything about it we will have to decide what constitutes a home, and how much of that can be obtained from men and women who are politically and economically equals and free. For the future belongs to just such persons and force will help us not a bit. We face the questions: What is a proper home? How can we best secure such? How can we maintain them once they are established?

As to the last question we have so far followed the ancient error in supposing that if the parents were definitely chained together a home would result. Unfortunately it is more often a hell. It should be clear that the direction of progress—some will call it degeneration, but for all that it is the direction we are going and will continue to go—lies toward complete freedom of the pair to separate. We are going to cease requiring that people who merely desire each other's society must chain themselves permanently together. We are going to cease leaving the question of children entirely to chance and ignorance. We will insist, that unless the pair in question wish children they shall not have them. It is the undesired child which is deserted; where children are desired the parents will stand by without compulsion.

And so the answer to the second question seems to me to lie in allowing much greater freedom of choice than is now possible and more opportunity for attendance at the only school in which we mortals ever learn anything—that of trial and error and trial again. First let us be sure the pair can really tolerate each other. Then if they desire children let the community see to it that such children have a real chance to survive. That means that food, shelter, and opportunities for both education and play must be assured to each person in the community. The result will be happy homes, the goal sought.

One hears a good deal about the unwillingness of the modern woman to bear children. Such talk is rank nonsense. There are women who do not wish children, and we put a premium on them by giving them rewards which the maternal type of woman is denied. But because such childless women are always rather noisily "among those present" does not mean that the maternal instinct has died out. And we ought to realize that the present economic system by making children a disaster rather than an asset is certainly not encouraging parenthood in either sex. Any physician knows that the urge toward motherhood is the most vigorous and awe-inspiring impulse with which he comes in contact. When we see to what lengths women will go, what tortures they will endure in order to have children of their own, a real man steps reverently

aside and allows the woman to decide whether, when, and to whom she shall bear children. There is nothing like it in the male psyche and those who have any realization of the actual facts are not worried about the decay of the mother instinct. What does worry him is the fact that children born have so little chance of a healthy rearing.

And it is also probably true of those relatively rare women who "hate children" that it is our own fault they are so deformed. In our panicky efforts to keep our girls "pure" until marriage and that at an age far beyond that which nature carelessly set for the event, we instill into the girl's mind the blasphemous ideas that sex is filthy, nasty, unfit for a girl to know about. And in extreme pathological cases even the baby is hated because it is associated with "horrid sex" practices. That may be purity, but if so: "Come down and redeem us from virtue!" And even in the average case our miseducation makes it almost impossible for the woman to view sex naturally and reverently, to be approached with joyous enthusiasm. Would it perhaps be better if we taught our children of both sexes to look upon the impulse naturally, for what it is, and to exercise it with the same honest enthusiasm with which we take food?

Of course, when we look about us at the cynical sensual faces of our fellows we wonder just how much capacity and understanding they may have for the ideals and beauties of this tremendous impulse. And we invariably conclude that while we ourselves would do very well, any change in our present restrictive code would evoke a saturnalia of vice. I believe this conclusion is fundamentally false. No man will abandon a mate who meets his requirements, nor will a woman desert a competent husband. If we are degraded it is because we have tried to kill, not to educate this impulse. Every normal man wants a mate, home, and children, and is indeed driven to try for them even under the present conditions. But how we can expect this to take place successfully under our present laws which stake all upon a chance meeting is beyond my understanding. Neither partner knows exactly what he wants until afterwards and we, as if to make sure of failure, carefully miseducate both parties. It may be a very shocking idea, perhaps, but one wonders if it would improve matters if we made adolescence, what it naturally is, the time for trying out mates and for finding one's self. Given proper preceptive methods, and an education which emphasized the nobility of the sex impulse, it is not impossible that such a try-out period would result in an enormously greater number of happy homes, not because the laws chained them together, but because they loved one another—a rather stronger bond. In fact a similar condition did obtain among our more primitive ancestors, and vestiges of it are still to be found in Great Britain and less "civilized" parts of

Europe. Not that I would counsel any fond parent to put this idea into practice just now, since the girl would be ostracized and subjected to a continuous process of degradation by her more virtuous (masturbating?) sisters. And why will she be thus cast out and degraded? Because she has sinned? Certainly not. The reason is simply that if her self-respect can be broken down men can easily exploit her necessities for the benefit of their selfish lusts, avoiding thereby any responsibility. And the women will foolishly abet them in this hideous cruelty. But it should be remembered that this cruelty results from quite other reasons than the total depravity of the human heart. Among others it rests upon the attempt to make men monogamous by law rather than by love. However, whether such a mating season will come back again is rather beyond our present possible actions, and yet is worth several thoughts while we are looking for methods of saving the home.

### *Conclusion*

Looking over what I have written I fear I will be suspected of advocating an utterly anarchic sexual life; yet that is not my idea at all. I do feel that we are much too bound by convention and not half enough guided by conscious knowledge. It seems that a great deal more experience and freedom to experiment is needed if we are ever to approach our ideal of a sane healthy love life and of a real home fit for children to be born into. We have so long been blundering around in the valley of ignorance dragging the shackles of a perverted eroticism, instead of educating it, that I feel that a great deal more freedom will be needed before any improvement can occur. I really believe in a home finer than any we have yet achieved because it will be based upon a conscious and illuminated love life. I can not believe these ideals can be achieved under conventions which rest upon an ascetic defiance of the natural laws, upon property rights, and upon the malice and meannesses which our ignorance stimulates.

I believe these things which we desire can be had only in a state of complete freedom and equality of both sexes, not only socially but psychically. I demand a relation where each cherishes the other because he wishes to and where impertinence and imposition are impossible. And if this is to be attempted, we must elevate—or degrade, if you prefer—our standards of judgment so that mere physical contacts are not the sole criteria of excellence. We should teach the young of both sexes to respect this impulse, instead of smirching it. And then we should set them free to make their lives as nearly worthy as they may be able.



As to the law, the state: I believe that the less it meddles with emotional matters the better. It will be doing very well if it concerns itself with the unsolved problem of economic justice. The spirit will do its part if the living conditions are not made the intolerable cut-throat game we now tolerate.

Nor do I fear that removing the present restrictive laws will initiate an orgy or licentiousness which will destroy our civilization. Parenthetically I must ask whether any one is so very sure our civilization is really worth preserving. I am open on this point, but I confess that I would rather not have to defend the contrary thesis. What does concern us is that straightjacket methods have not produced anything worthy or beautiful unless we are to assume that stoning prophets is the most desirable form of spiritual propaganda. For the ideals we seek grow from within outward in response to the warm spiritual rays of the sun of love. They can not be implanted or cultivated by force and coercion. For as long as we are hungry, as long as we are envious, these ideals can exist only as mocking shadows.

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By \* \* \*

[Continued from the December issue]

*Sentimentalist.* I notice that in your reference to the passion of Love you seem to regard it merely as Lust, as simple physical desire. That seems to me an unjust mode of dealing with the noble passion which is the sweetener of human ties. You ignore those manifestations of it which are so full of charm, refinement, and elegance; and allude only to the mere physical contacts between men and women—between the male and female organs.

*A.* My dear sir, when you have arrived at the last analysis of all these beautiful illusions which have surrounded the passion of Love with romance, poetry, elevation of mind, and refinement of manner, you will find that it all has its roots in the plain fact that the sexes have reproductive organs. The physical contact of one with the other starts all this train of nervous impressions and dreams and illusions to which you advert. The flower spreads its beauties to the gaze of the beholder; it is distinguished by its charming colors, its symmetrical form, its delicate perfure; but there could be no flower if there was not a root down in the dark, dirty mold. So, too, with the charming creations of poetry and romance, the delicate gallantries, and the splendid aspects of the passion of Love; none of them could even have been called into existence were it not for those feelings and emotions which like roots extend deep down into the sexual nature of men and women. As the perfection of the flower is due primarily to the perfection of the root, so is the beauty and fragrance of the passion of Love, in all its esthetic and sentimental forms, due to the perfection and vigor of the sexual organism in man and woman. There can be no progress in the fair consideration of this matter until we look the facts in the face—until we get rid of the notion that human society or human nature comes first from above, instead of from below. As we cannot prove the existence of spirit apart from some material investment, so we cannot account for the facts connected with the passion of Love merely upon moral or spiritual theorizings. The plant does not grow down from the brilliant petals half etherealized in perfume, but upward from the rude, mud-stained, manure-seeking root.

The passion of Love is not inspired from above, but is a mere modification, and not an essential one by any means, of sexual longing. It is absurd to romance about this passion, to sentimentalize about it, until we recognize primarily the physical relations of the male and female organisms, and their influence upon the health and integrity of the individuals putting them together; and of the effect upon the possible progeny. As science necessarily takes its rise in the inorganic world, dealing first with matter in the unformed condition, and progressing through the domains of crystallography

and chemistry, thence reaches the confines of life, and so proceeds through physiology up to the grand crowning theories of the social state, so the consideration of the passion of Love must commence first with the material facts of our nature, and the investigation of those cryptic regions whither the innuendoes of sexual feeling lead us; and thence arise to the sentiments, illusions, and aspirations which dignify and adorn the passion in human eyes. "We can no more halve things and get the sensual good by itself," says Emerson, "than we can get an inside that shall have no outside, or a light without a shadow." No; and we cannot get the sentimental aspect of Love without also recognizing its sensual aspect; for this theory of compensation does equal justice to both. I plead for physical morality, in opposition to that morality which delights in deceiving itself with the notion that it has cut loose from physical nature.

*S.* This seems to me revolting. The earth would hardly be worth living on, if men and women, in their passional attachment, are to have no other object than emulating the functions of stallions and brood mares.

*A.* Do not underrate potency or puissancy of any kind! Rather, respect it. The coming man of the future, will be as full of "noble rage" as the stallion or the bull, at the sight of the proper female. But then he will be as great morally and intellectually as he is physically, and will be able to subordinate his grand passions to higher human uses. The misery of our present social arrangements is that men and women with this mighty gift of sexual puissancy are unprovided for. Their lives are wasted, their forces (which wisely and subordinated would give a fine race of children and minister to the social pleasures of the race) are now deemed bestial, wicked, monstrous. Thus excessive sexuality, which in a rightly organized community would minister to the highest human purposes, is now a cause of riot, of personal shame, and of social dishonor.

*S.* But do I understand you to say that our delicate young girls in seminaries and our young men in colleges be instructed in all the facts of our sexual nature?

*A.* When, or how, or in what manner this knowledge should be communicated to them I do not pretend to say; all I know is, that want of knowledge, and of proper training and care, is the cause of abounding human misery; and that human happiness will never be secured until the lad or girl, on becoming nubile, shall be taken care of by the community and their passional wants satisfied. It is well for humanity that at this stage of life the boy or girl is filled with romance and illusion, which to some extent satisfy the physical



cravings. The dreams of perfection, the idealizations of love, which are common among young people, seem to have been the instinctive provision of the race to make up for the defects of the social arrangements. We must recognize the facts that as soon as the girl becomes nubile, as soon as the lad experiences physical excitement, they should then be taken care of and trained sexually. We shall never get rid of the evils of self-abuse, which is all but universal among the very young, until society fairly faces the problem in the only way it can be faced—which is not by repression or false shame, or by the shutting of the eyes to it, or by keeping young people ignorant, but by directing the passion to its natural ends, and in a way that will not injure the individual or society.

S. Do you assert, then, that those charming and beautiful young ladies who adorn our parlors—those lovely girls just budding into womanhood—

Maiden! with the meek brown eyes,  
In whose orbs a shadow lies,  
Like the dusk in evening skies!

Thou whose locks outshine the sun,  
Golden tresses, wreathed in one,  
As the braided streamlets run!

Standing with reluctant feet  
Where the brook and river meet!  
Womanhood and childhood fleet!

do you speak of such a one as practicing this thing?

A. My dear sir, have you read Shakespeare's history of Ophelia? In Ophelia's love and madness is the typification of the occult mental and passional workings of all young persons. The most carefully cultured young girl, she who has been surrounded by the strictest moral safeguards, she who has been kept, so far as her friends were aware, in the profoundest ignorance of everything relating to Love and its sexual gratification—when such a girl is seized by madness, her language and her actions become almost invariably obscene, sometimes horribly so. There is a profound remark in Jean Paul's "Levana," in which, referring to the curiosity of children in regard to the birth of their younger brethren and sisters, the writer warns adult persons from meeting that curiosity by any ardent deception or lying, for, says he, "in the back-ground instinct lies which will teach them all things." Instinct! the thoughts and feelings derived from a long ancestry stretching back into remote ages! all these reappear in children. In her madness the poor girl becomes obscene, for in her disordered mind all the cryptic thoughts,

the filthiest impulses of awful, unknown progenitors come again to the surface. These are the facts that must be understood to begin with—that there is no girl with the proper sexual organization but her thoughts run on these matters at the appointed time, and that no education was ever devised that can eradicate such thinking. On the contrary, any system which seeks to repress the potency of this feeling does but transfer its forces into other domains of the nervous sphere; and hence arise these fitful emotions, these hysterias, these dilignia, these religious aberrations that mar so many lovely lives. There is a sexual force that must be expended—if not by physical contact, then in abnormal explosions.

S. This seems to me like viewing civilized life as mere organized brutality.

A. No, excuse me, nothing of the kind. Physiologists have need to bear in mind the distinction there is between the kind of passion shown by the brute and that manifested by the human being. In sexual matters the rude common man, I grant, somewhat assimilates to the bull or the stallion. He demands immediate gratification, and when it is over he is tranquil; his passions are appeased. Not so with the highly civilized man; with him imagination and fancy come into play. He demands gratification, not so much to satisfy the immediate instinct of sexuality, as to indulge the higher emotions. There are nations which are specially noted for their lecherous inclinations; yet these are equally distinguished for their want of real virility. This is true of Arabs, Hindus, Japanese, and many other Oriental nations. We are informed that the Japanese are amazed at the extraordinary virility of Europeans. The potency of the Western man is greatly superior to that of these people. Yet the Japanese in sexual matters are profoundly immoral; their pictures, images, and many illustrated books prove that their modes of life are extremely sensual, and that they are constantly toying with each other's sexual organs, without reaching to the downright copulative gratification demanded by the ruder Western men.

And here I wish to point out that in commenting upon the progress of nations from continence to incontinence, I did not mean to assert that the sexual passion would be any more potent in the later civilizations than in the earlier. The savage is a brute in his instincts, and demands immediate gratification. So, too, with the comparatively uncivilized man. But the passion of Love in densely crowded civilized communities runs much more to nervous excitement; and while the real potency is held in abeyance, the demand for that gratification assumes a thousand different shapes, many of them of a purely mental character. The man who abstains from the physical contact makes "a harem in his mind." where every

beauty that he knows figures as an odalisque; and the young girl who submits to the embraces of a male friend in the waltz or polka satisfies in a measure her sexual instinct.

No damsel faints when rather closely press'd,  
But more caressing seems when caress'd;  
Superfluous hartshorn and reviving salts,  
Both banished by the sovereign cordial "Waltz."

The caresses of a brother, or relative, or even of one girl by another, are a mild sop to the passion of Love. The charms of the social circle, the delights of conversation—all these help to satisfy the sexual instinct without physical contact. And if society wishes to get rid of the repulsive putting together of young people, of the admitted indiscretions of boys and girls, it should permit its sons and daughters to mingle freely in the family, in the school, in the dancing academy. It should permit kissing, embracing, waltzing, and even novel-reading—all these very agencies which it has been supposed stimulate the sexual instincts, but which do in reality appease sexual cravings. There is less danger for the girl who is in continual association with young men—who is caressed and kissed, who reads novels and sentimental poetry, than for the girl who is isolated from the other sex, and whose passional nature is repressed in every possible mode. The poor creature becomes diseased; she falls a victim to self-abuse; and not unfrequently outraged nature breaks out in violation of all social rules. The horde of prostitutes is not recruited from the class of cultivated girls who read love-stories, who are courted and caressed, who go to balls, who mix freely in male society. No! but from the ranks of domestics, of shop girls, of factory girls—from those classes to whom even the pale adumbrations of sexual enjoyment found in society and in books are denied—those whose minds are full of sexual illusions, and who, when temptation falls in their way, are unable to repress their own powerful instincts.

S. A most singular doctrine, truly! It may be in accordance with sexual facts; but not one, I think, that is likely to obtain recognition in society. While we have always tolerated the embraces of young people in the waltz, and have winked at the reading of novels, moral people frown upon these practices as immoral and possibly dangerous.

A. Well, we know this is true; the young girls that are brought up under conventional systems are much more likely to become impure in mind—yes, and in fact—than those who have freely mixed with youths of the other sex, and who thus have been led to form a distinct estimate of the male character. Do you de-



mand illustration of this? Look at France! The young girls are there almost invariably educated in convents; they are isolated from society; and hardly ever speak to men, let alone dance or share amusement with them. These very girls, educated in this primness, this goodness, when set free from the restraints of education indulge more extensively than any other women in *liaisons*. The amours of the married ladies of France, most of whom are convent-bred, are notorious.

Contrast this unpleasant picture with that of the American girl. She is free; she has played and romped with boys as long as she can remember. When she gets older, she is courted by the youths of her acquaintance; flirts with them, goes where she pleases with them, for a drive or to a ball; stays up late with her lover, suffers embraces little short of actual contact—she, in spite of all this, best preserves her virtue. She learns to estimate passion in herself and others, and that is the first step in the way of absolute control. I affirm positively that there is less of the mere delusions of sexuality among girls enjoying this freedom, than among those who are infrequently in the society of the other sex.

S. You see no impropriety in the waltz which permits the close embracing of young people of both sexes? You think there is no evil in it?

A. Not only no evil, but a positive good. It is very surprising that in modern communities, where the theories of the relations of the sexes are so untrue, that there should grow up practices tolerated by society which help to satisfy the sexual instinct. When first the waltz appeared in modern society, it was thought to be a horrible innovation upon conventional forms. Byron gave witty expression to this feeling in the poem from which I have already quoted:

Seductive Waltz!—though on thy native shore

Even Werter's self proclaimed thee half a whore.

And in the "Fool's Tragedy," all the thoughts that would occur to a jealous, over-sensitive man, on seeing his mistress whirling round in the waltz with another, are capitally expressed:

What! the girl I adore by another embraced!

What! the balm of her breath shall another man taste!

What! pressed in the whirl by another's bold knee!

What! panting reclined on another than me!

Sir, she's yours! you have brushed from the grape its  
soft blue;

From the rosebud you've shaken the tremulous dew;

What you've touched you may take. Pretty waltzer,  
adieu!

Yet it is probable that these permitted embraces of the ball-room have been the saving of thousands of young girls from sexual connections or from self-abuse. This is why I insist that society shall sanction, as they sanction the waltz, the still further extension of the same conception to all the social intercourse of their sons and daughters, if it is done publicly; that is, if it is done with the sanction of society, under proper organization. Not evil, but good, would result from such practices. It is well known that the dance, which is in itself an expression of sexual emotion, is at the same time a satisfaction of the sexual instinct. Religious dances are almost invariably maintained in communities where there is no marriage—where celibacy is enjoined. The Shaker in his vehement and grotesque saltatory exercise is but satisfying his sensual instincts. It is a matter of history that the Shaker dances, according to the original institution, were to take place just before bedtime; this exercise of the muscular system neutralizing the desire for coition. Mother Lee, in this matter, builded wiser than she knew; for the dance is a substitute for actual sexual contact. I would confidently inquire of all men and women who have been accustomed to dancing, whether it has ever led to any sexual desire? The reply would be universally in the negative. I would further ask them, whether dancing has not in a measure satisfied or appeased the sexual instinct? And the reply in that case would, I am equally certain, be in the affirmative.

S. It seems to me that you look upon men and women primarily as brutes.

A. Well, that is a harsh way of putting it. But this must be allowed: the history of lunatic asylums shows that cases of "reversion," as Maudsley and other writers on insanity term them, are frequently observed—showing that man does actually revert to the brute condition when, by mental alienation, he loses temporarily or permanently the results of civilization. In other words, when the mental impressions and nervous attributes which make him a civilized man are obliterated by cerebral disease, he actually becomes a brute. The impulse of the savage, and the ignorant common man, to beat their women and ill-treat them at the very moment they are seeking sexual gratification, has been frequently noticed; and such writers as Sir John Lubbock, McClennan, and Tyler, who discuss the condition of the primitive races, are struck with the fact that the early marriage was always a rape or an outrage—that the woman was almost universally stolen and half murdered before she became a wife. To this day our marriage ceremonies retain traces of the early barbaric customs of half murdering a woman before she is brought to a man's bed. Now, our police courts, and those of other coun-

tries, afford frequent cases of men being seized with ungovernable fury at the very moment they sought personal gratification. And, curiously enough, low, brutal women do not seem to object to being beaten under such circumstances. Savage instincts crop out even in our civilization, and the woman who at first complains of the husband that has beaten her, ends by interceding for him and begging for the remission of his punishment. A show of violence on the part of the male is common all through the animal kingdom. In some cases the males fight together, and the female stands by ready to grant her favors to the victor. But the commonest form of the sexual fury is that in which it turns upon the female herself. For, consider, sexual passion is really one form of force, and under any circumstances is accompanied in its outer manifestations by violence. The female must be pursued, and seized, and conquered, and she finds intense satisfaction very often in that pursuit and in that violent conquest. Byron's famous line in *Don Juan*, put into the mouth of the old maid who, at the moment when Ismail had fallen, and the soldiers were breaking into the city, eagerly inquired when "the ravishing would begin," does but express a secret female feeling in this respect. Montaigne tells an amusing anecdote in the same strain. During the civil wars in France some town had been taken by the insurgents, and the usual riot of lust and plunder followed. A woman who had been repeatedly ravished by the soldiers was afterward heard to express her delight at the sexual satisfaction she had received, and to thank God that on that occasion at least she "had her bellyful without sin." These stories may seem like satires upon our nature, yet I am convinced that there are in ruder communities thousands of women who, if they could be ravished against their will, would contemplate the event with a strange mixture of dread and delightful anticipation—the latter predominating!

S. This is monstrous, horrible. The civilized world would pronounce any such judgment, passed even upon the most debased women, as a damnable libel.

A. Be it so. That does not daunt me. Am I not aware, and you also, that society hoodwinks itself? Shenstone, said, "Mankind have always delighted in believing enormous lies"; on all that relates to the sexual part of our nature they have persevered in giving credit to lies of transcendent enormity. But that need not prevent sensible people from trying to get at the truth in this matter. It shall not prevent me—no, nor from publishing the truth, either—so much of it as I can discover. I appeal to history, especially to the history of savage nations, where human nature appears in the nude as it were, and to the records of our police courts, for examples



in support of the inferences I have drawn. There is one singular instance of that mixture of horror and delight with which some women regard rapes and ravishment. Here it crops out right from the midst of high literary Boston society, the center of transcendentalism, in Julia Ward Howe's poem of the "Rape of the Sabines," which is nothing less than a glorification of that incident.

I have discussed this matter at some length, in the full consciousness that these views will excite a great deal of indignation; that they will be greatly misapprehended; that much ill-advised prejudice will start up against them; these things are inevitable. But there are words that must be said. A woman is a being with female organs of procreation; a man with male organs for the same. Upon these truisms may be builded a philosophy of truth, or a tissue of deception. The right relations of human beings in a sexual point of view is the foundation of human happiness and the starting-point of the progress of the race upon this planet; and any theory that puts out of view the sexual nature of men and women, which undertakes to cultivate the leaf and flower without reference to trunk or root, is egregiously defective and must result injuriously to society. The race must be "born again"; this is an old doctrine with a new application. They must be born again, not in the excitement of some new spiritual experience, but in new physical organizations. Let us bear in mind throughout this discussion, that there is no organ without its appropriate function; that the function comes from the organ, not the organ from the function; in other words, we must build up our sexual theory from the facts, the notorious evident facts connected with the sexual intimacies of men and women; and not speculate upon the basis of some assumed, some illusory system of what *might* be, or even what we fancy *ought* to be.

*Religious Moralist.* I judge, sir, that you do not accept the doctrine of the depravity of the human race, of the inherent sinfulness of the sexual relation. You do not regard it as a virtue to be continent?

*A.* Permit me to explain. I do not believe in evil *per se*. Evil in society is the non-agreement of relations. The swamp and the muck heap are noisome and injurious to health; but let the swamp be drained and it will furnish mankind with sites for homesteads, or fertile fields adding to the general stock of sustenance.

[*To be continued in our next issue*]

## ABSTRACTS and GLEANINGS

### POTENCY RETAINED AFTER CASTRATION

The question has been raised and was at one time much discussed whether a person castrated after arriving at the age of puberty may not retain the power of procreation for a certain period afterwards. The following case bearing on this point is recorded by Sir A. Cooper (cited by Dr. T. B. Curling: "Diseases of the Testicles"):

A man had one of his testicles removed. Two years later the other testicle was removed by Dr. Cooper on account of a chronic abscess. The patient had been married prior to the loss of one testicle. Four days after the second operation it was found that he had had during the night an emission, which appeared upon his linen. After he had recovered and quitted the hospital Dr. Cooper repeatedly visited him for many years. For the first twelve months he stated that he had emissions in coitu, or had the sensations of emission; then that he had erections and coitus at distant intervals, but without the sensations of emission.

After two years he had erections very rarely and very imperfectly, and they generally immediately ceased under an attempt at coitus. Ten years after the operation he said he had during the past year one connection. Thirty years after the operation he visited Dr. Cooper because he was a severe sufferer from piles. He then stated that for years he had seldom any erection, and then that it was imperfect; that he had no emissions from the first year of the operation; that he had for many years only a few times attempted coitus, but unsuccessfully; that he had once or twice dreams of desire, and a sensation of emission, but without the slightest appearance if it.

The penis was shrivelled and wasted. He shaved once a week, and sometimes twice. His voice, naturally rather feeble, had remained as at the time of the operation.

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### A CASE OF HERMAPHRODISM

Dr. Jalifer (Lyon Med., vol. 65, p. 866) describes the case of an individual who had passed as a woman for 57 years. Menstruation had never taken place. Marrying at the age of 19 years the patient had lived with a husband for twenty-seven years when one day suddenly she was attacked by severe colic in the right hypochondrium attended by nausea and general malaise. The patient entered the hospital with a diagnosis of appendicular abscess. Examination showed a non-ballooned depressible abdomen. No pain

on pressure, but there was near the right iliac spinous process a fluctuating tumor, slightly elevated and seemingly planked against the flanks in the right iliac fossa. Vaginal examination was arrested by a dome-shaped vagina without evidence of uterus or adnexa. In the left inguinal region was a small projecting tumor following the line of the inguinal canal. The general appearance of the patient was completely feminine; the vulva was well formed. On operation there was found a large pus-pocket in the muscles of the abdominal parietes. On the left was a testicle in a cyst of its own size. Microscopic examination showed the structure to be clearly testicular. The abscess had been due to an orchitis; there was ectopy of the abdomen.

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#### THE STORY OF A LOVER OF MOUSTACHES

Inverted fetichism is rare. The fetiches of homosevual love are either objects connected with men, objects of the male toilet, or parts of the male body. The following case, observed by Dr. Magnan, has been recorded by L. Thoinot ("Medicolegal Aspects of Moral Offenses"): A man, twenty years old, had always been absolutely cold toward women, but sought sexual relations with men, provided always the object of his inverted affections had a large thick moustache. This condition was absolutely necessary for an erection.

A curious mischance occurred one day on this account. He met one evening in the Champs-Élysées an individual whose moustache corresponded to his ideal. He seduced him and took him to his room. But there, what was his despair when the partner took the moustache off, it was only a false one! The poor invert was unable to get an erection until the other individual resumed the false moustache; the inverted relation could then take place.

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#### A CASE OF INCESTUOUS NYMPHOMANIA

P. Garnier ("La Folie de Paris") has put on record the case of a woman who at the age of 44 was placed in an asylum because she had made an attempt at suicide for unrequited love. The object of her love was her own son, a lad 23 years old, whom she incited to incest by the most lascivious caresses. Several times, in order to defend himself from her erotic frenzy, the son had to tear himself violently away; then he dressed himself and started to depart. The moment he reached the door she would beg him to remain, promising to control herself. She would keep calm for several days, and then, seized again by an attack, she would take advantage of her son's sleep, indulge in manipulations upon him,



exciting him with burning words. Finally she fell into deep melancholy and made an attempt at suicide which brought her to the asylum.

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### THE EUNUCHS OF INDIA

Dr. J. Shortt (*J. Anthropol. Inst.*, London, 1873, II p. 402) believes that the system of castrating human beings to make eunuchs of them originated with the prevalence of polygamy. As an institution it is peculiar to Orientals. Native princes burdening themselves with a large number of wives and concubines, soon began to grow jealous of them, and most probably resorted to the pernicious system of castrating men, with the view of entrusting to these the charge of their overburdened zenanas or female apartments. The idea may have originated in seeing natural-born eunuchs, but when the system was once introduced it seems to have taken deep root as an institution by finding favor among the nobles and wealthy of the land.

In India the practice as a system is confined to Moslem communities and countries where polygamy continues rampant. The people preferred for this purpose belong to a tribe of negroes who are recognized by the name of Schaban, or black eunuchs. But it is by no means confined to these people entirely, but is open to all classes, castes and sects, should they as children fall into the hands of money-making scoundrels, who, after practising castration, generally bring them up in the Mohammedan faith. Sometimes Hindoos, Sudras, and Brahmins, subject themselves to the operation of their own accord; others, finding themselves naturally impotent, consider it necessary to undergo the operation to avoid being born again at a future birth in the same helpless state. In some parts of upper India these self-mutilated eunuchs form a community of their own and set up a shrine, at which they worship and go a-begging with a view of supporting themselves and the community, each individual being bound by certain rules to hand over a portion of his earnings for the benefit of the community at large.

The operation of castration is generally performed by a class of barbers, sometimes by some of the more intelligent of the eunuchs themselves. The patient is made to sit on an upturned new earthen pot, being previously well drugged with opium or bang. The entire genitals being seized by the left hand, an assistant, who has a bamboo lath, slit in the center, runs it down quite close to the pubis, the slit firmly embracing the whole of the genitals at the root, when the operator, with a sharp razor runs it down along

the face of the lath and removes penis, testicles and scrotum in one swoop, leaving a large clean open wound behind, in which boiling sweet oil is poured to staunch the bleeding, and the wound covered over with a soft rag steeped in warm oil. This is the only dressing applied to the wound, which is renewed daily, while the patient is confined in a supine position to his bed, and lightly fed with congee, milk, etc. During the operation the patient is urged to cry out "deen" (faith, religion) three times.

The eunuchs in Southern India, called Kojahs, are not very numerous. They are chiefly seen about the houses of wealthy Mussulman nobles, by whom they are placed at the head of their zenanas or harems. Sometimes they hold important charges. The ladies of the harem look upon them as their confidential advisers in all matters relating to their personal concerns, whilst to them is left the entire management of the interior.

The Kojahs are the artificially created eunuchs, in contradiction to the Higras (impotent), or natural eunuchs. Whilst some are naturally so from birth, others are impressed with a belief in childhood, and are dressed up in women's clothes, taught to ape their speech and manners, whilst a few adopt it as a profession in after life. Most of them are strong and muscular, with their genital organs natural and perfect, both in size and appearance.

The hair of the head they put up like women, well oiled, combed, and thrown back, tied in a knot, and shelved to the left side, sometimesY plaited, ornamented, and allowed to hang down the back; the beard is closely shaven. They cultivate singing, play the drum and attitudinize. They go about the bazaars in groups of half a dozen or more, singing songs with the hope of receiving a trifle. They are impudent beggars, rude and vulgar in the extreme, singing abusive songs to compel the bazarmen to give them something. With the tips they get they will move off to the next bazaar.

While these are their pursuits in the day, at nightfall they resort to debauchery and hire themselves out to low practices.

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#### VENEREAL PROPHYLAXIS

Sir Archdall Reid and P. Hamilton Boyden (Lancet II: 8. 1919) call attention to the inefficiency of the so-called early treatment after the man has returned to his barracks. Therefore they tried the plan of having the man carry with him the disinfectant so that he can apply it immediately after exposure. Each man was provided with an ounce of a 1 : 1000 solution of potassium permanganate and a small cotton swab, and was carefully instructed in the rationale of the procedure.

Among 20,000 men passing through the station where this form of prophylaxis was tried, only six cases of gonorrhea and one of syphilis developed in a period of over a year. In another series of observations, extending over eighteen months and covering all the men passing through barracks accomodating 2,000 men, in not a single man who practised the prophylaxis with potassium permanganate did venereal infection develop.

#### THE STORY OF AN APRON FETICHIST

The following observation by Charcot and Magnan (cited by Dr. L. Thoinot) shows the unfortunate victim of a fatal obsession which weighed him down with all its irresistibility, compelling him to ceaselessly repeated thefts and finally landing him behind the walls of an asylum.

August had a double morbid heredity and physical and psychic stigmata of degeneracy. At fifteen years of age he perceived floating in the sunlight an apron that was drying, dazzling in its whiteness. He drew near, took possession of it, tied the strings about his waist, and withdrew behind a hedge to masturbate in contact with the apron. From that day aprons attracted him. He could not restrain himself from taking them, using them to practice masturbation, and then putting them back in the place from which he took them, or else throwing them aside and leaving them in a corner of his room. When he saw a man or a woman with a white apron he followed, taking no account of sex—the apron being the whole attraction.

August's parents, in despair at his continual thefts of aprons, had him placed in the navy at seventeen years of age. At twenty-one he was arrested for the first time for stealing aprons. Taken before the court, he related his obsessions and his impulses, but he was not heeded and found himself sentenced to eight days imprisonment. Some years later, while at Cherbourg on twenty-four hours' leave, he stole an apron that was drying in the sun. Caught in the act, he was condemned again.

At twenty-six, while on a gunboat, he obtained twenty-four hours' leave. He was sauntering along the streets, when passing before a pastry shop he perceived in a cabinet a pile of white aprons, very clean and neatly folded. The shop was watched so he dared not enter. He watched from the street, his eyes on the aprons. Finally night came and the shop was closed. He climbed a wall, got down into a court, got into the shop and put his hands on the aprons. Just as he was leaving he overturned a piece of furniture. The noise attracted attention. He was arrested. The court martial, refusing him a medicolegal investigation, which his counsel



asked for, condemned him to a year's imprisonment. At the expiration of his sentence, in order to escape his terrible obsession, he took a position on a transatlantic boat, and then entered La Trappe. He came out after three years, only to begin his apron thefts again.

In 1880 he was arrested while scaling a wall so as to get into a house. A search made at his lodgings led to the discovery of a collection of white aprons spotted with sperm. He was sent to Sainte-Anne's, and returned there again after his discharge, affected with depression and melancholia.

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## Letter to the Editor

### ADVICE TO INTERMEDIATES

From time to time some sad brother writes in to the Editor lamenting his fate, in that being an intermediate he finds himself at a serious disadvantage in life. Now with the very genuine mental suffering of the intermediate one can have full sympathy. And yet reading over these letters I am struck by the fact that the victim is mostly feeling sorry for himself. This habit of self-pity is by no means confined to intermediates, it is the one grand psycho-emotional debauch in which we all love to indulge when our livers are out of order. But the intermediate seems to suffer from a chronic "lowered tone" of the liver. However, things are looking up on the scientific side of the problem and the intermediate may properly hope for better understanding and perhaps a normalization. Until then I venture a few comments by way of advice.

One of the commonest laments is that the intermediate is not permitted to love as he wishes to do. He seems to think this unusual. It isn't. None of us whatever our psycho-sexual potential—and intermediacy is, as I have pointed out before, merely a question of sexual voltage—ever gets just what he desires in love, or in anything else for that matter. It is always a matter of taking substitutes of one sort or another. It is true that where an intermediate is so set that he finds himself loving normals of the same sex, he is certain to meet with rebuffs. But really now is this any worse than loving a red headed girl who can not or will not love you? Is it so very different from what happens to "normals"? And is not the answer much the same? If she won't, why, there's lots of good fish in the sea. And is it not also true that the kind of love which demands *possession*, is not rated very high as love goes? Many

of these letters lament that the victim can not marry his beloved. Well, why should he? Consider the present status of matrimony. We are striving to eliminate the possessive case in matrimony, both because it is degrading, and also because it will not work anyhow. A man's wife is true to him if he can hold her affection and she will not be if he can't. And this is no new phenomenon. It is mentioned I believe in the opening tales of the Thousand and One Nights. Does it occur to our weeping comrades that legal ties would help any? I think not. Matter of fact the problem for the intermediate is the same as for any love-effect—one makes of it what one *may*.

I believe it has been found true in matrimony, and it will apply equally in this case, that the only love which amounts to a—well, never mind!—the only thing to do with this passion is to turn it to service. And there one meets the same problem in any case, one can serve only where he *may*. Failing one desired master one secures the next best. A wise man spreads his affections over a good many things and people. It may not flatter our vanity, but it is the only way out for intermediates or normals. To be all wrapped up in a particular person is always a tragedy and adds nothing to the happiness of the world at large. Love for a person may very well induce activities towards others which have the highest social value but the kind of loving which the intermediate usually implies is a wholly selfish, personal desire to possess, and I fear, abuse one particular person. Its social value and consequently its satisfaction is not of the sort which either elevates or sustains. For all their preoccupation with love I fear many intermediates have not learned the elements of successful loving. They stand in much the position of the normal male afflicted with jealousy.

Nor is there any insuperable barrier to their satisfying their peculiar desires, at least not much more so than for normals. It seems to me quite unnecessary that they marry. There is no law against friendship and what happens in friendship need not disturb even the smut-hunting societies. Here, as normally, it is only the flaunting of one's actions which leads to distress.

But what I really started out to say was that there is hope for the unfortunate. We are now far enough advanced to see that whenever the testicular hormone shall have been separated and made available, we can all be just as normal as we please. Grafting in a bit of testis has made some remarkable changes in the psyche of the victim. But what I am wondering is: assuming that the new year brings us the desired hormone, how many of these sad brethren will want to be cured? I fear the demand for the hormone will be less from those who need their sexual potential raised to normal than from those who either desire it restored to normal or a considerable over-voltage added.—E. S.

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WILLIAM J. ROBINSON, M. D., EDITOR

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## NOTICE TO OUR SUBSCRIBERS

For a number of reasons which it is not necessary to discuss here in detail, but two of which may be mentioned, namely (1) the protracted printers' strike which upset our schedule and (2) the shortage in paper, we have decided to publish the *American Journal of Urology and Sexology* during the year 1920 as a quarterly.

The price of the quarterly will be \$3.00 per annum, single copies \$1.00 each. To most of our paid-up subscribers there will be a balance due of \$2.00. This balance will be used to extend their subscriptions for the proper number of months during the year 1921, or, if they prefer it, they may instead order books from our list to the amount of THREE DOLLARS (\$3.00). The list of our books from which a selection may be made appears on the last advertising page.—Subscriptions received from Physicians only!

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## THE SEX LIVES OF NORMAL MEN AND WOMEN

The editor has collected over five hundred histories of the *vita sexualis* of normal or practically normal men and women. The editor has always considered the lives of normal men and women not only more important but also more interesting than the lives of abnormals. These sex lives will appear in book form in due time, but in the meantime I shall from time to time publish some of the histories in the *American Journal of Urology and Sexology*. A few such histories appear in this issue.

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## THE SEX LIFE OF FAMOUS WRITERS

If the sex life of the great writers and artists were known it would be surprising to find what a large percentage of them showed some abnormality or perversity in rebus sexualibus. We know very little of the sex life of our Anglo-Saxon writers and artists because the Anglo-Saxon race is the most prudish or the most reticent on the subject of sex. The Latin races are not quite so squeamish and some of them are even quite frank. In this issue will be found



a few sketches dealing with the sex lives of some famous authors. They are taken chiefly from the *Zeitschrift für Sexualwissenschaft*. Two of these writers, Marquis de Sade and Zacher-Masoch were distinctly perverts and it is from them that the names of the two sexual perversions, Sadism and Masochism, are derived. The others mentioned may to all intents and purposes be considered normal; and yet they were not quite normal.

## ORIGINAL ARTICLES

### WOMEN AND CLOTHES

*By the Rev. A. E. Whatham*

In an editorial under the heading, "Men and Women's Fashions," the *Toronto Mail and Empire* (April 19, 1920), says: "Nearly every other day a clergyman somewhere protests against what he calls the immodesty of the attire worn by women worshippers." Confirming this particular remark a story of a recent incident which took place in a Roman Catholic Cathedral went the round in Louisville, Ky., where the incident is supposed to have taken place, a story not denied when the present writer mentioned it to one or two Roman Catholic friends in that city. A lady at Mass kneeling to receive the wafer, exposed so much of her bosom owing to the low-cut of her bodice that the officiating priest sent an acolyte to the sacristy for some piece of linen with which he covered the woman's shoulders before giving her the wafer. If this story is not true, although it seemed to be generally accepted as true, it might very well have been enacted not only in this particular Roman Catholic Cathedral, but in many Anglican Churches where female busts are frequently seen at the delivery of the elements in Communion.

The said editorial, however, need not specially have referred to clerical censure of the scantiness of women's dress at the time of worship, for clergymen have spoken vigorously of this scantiness as more daringly adopted on other occasions, particularly at society functions and bathing places, although it is bad enough on general occasions. This scantiness in female clothing has been denounced by the Pope, by religious gatherings of women, and many other institutions, male and female, but all to no purpose, as this practice, always more or less existing although specially emphasized to-day, is growing instead of decreasing. Dresses are now exhibited and worn in Paris which have no back at all, and a "deep incision cut from the waistline," so that "there can be no garments of any sort

worn beneath the dress without being exposed to the naked eye." No wonder the writer speaks of the frail and beautiful women travelling round "with nothing under their dresses, and with scarcely any dresses to boot" (*The Saturday Evening Post*, April 3, 1920, p. 58).

It is quite true that this particular excess in the scantiness of women's clothing is to be seen in Paris; nevertheless a scantiness equally glaring is to be seen in America. An illustration in *The Cosmopolitan* for March, 1920, p. 54, depicts a scene at a fashionable restaurant. Here are ladies with such low-cut bodices that they might just as well have no bodices at all, for with the slightest bend forward almost the entire bust becomes visible, while as for the skirt it is made to show as much of the figure underneath as possible.

Now, what is the reason that women everywhere, women of intellect, refinement, of high social position, and also of genuine piety, just as much as women of practically no intellect, no refinement, no social distinction, and without any piety, are apparently anxious on all possible occasions to exhibit themselves in as nude state as society and the law will permit?

In a previous article in this *Journal* (Modesty and the Modern Woman, July, 1919), I discussed the question of modesty as possessed by the modern woman in sexual matters, coming to the conclusion that "she does not possess any except of an artificial sort which can readily be dispensed with when society so permits." I was not at all pleased to come to this conclusion, nay, on the contrary I would have been very much pleased to have come to an opposite conclusion. In a scientific discussion, however, sentiment must be rigidly excluded, and the facts in the case must be candidly acknowledged, if a correct solution of the particular problem involved is to be obtained.

Northcote speaks about "the obligation of modesty" on the part of women, and he may well do so in view of the accuracy of his previous statement that "Modesty is an extremely important part of sexual morality" (*Christianity and Sex Problems*, pp. 232, 234).

Unfortunately Northcote does not fully discuss the question of sexual modesty, nor have we seen it fully discussed by even such writers on Sexual Psychology as Havelock Ellis. We therefore propose to examine as completely as possible the subject of women and modesty in her sex relations.

To begin with it is necessary to determine clearly what is female modesty in sex relations, by which I mean all relations which bring women into contact with men? To answer this question correctly it is first necessary that we should understand why men

are primarily attracted to and by women, and how men can be more or less powerfully attracted to and by women.

Poetically it is delightful to think of love in man as something essentially different from love in the lower animals, nevertheless it is the same in both cases, rut, otherwise heat, sexual heat, the result of physiological tumescence, the gorging of certain organs, in this instance the sexual organs with blood. The tumescence is accompanied with a strong desire to relax itself, and return to its normal conditions, the personal control over this unusual state depending chiefly upon the use made of the sex attraction, especially by the woman.

From what we have said it will be seen that love between the sexes is the same in man as in the lower animals—mere sexual attraction (cf. Letourneau—*The Evolution of Marriage*, p. 9). Why some men and women sexually attract each other more than the same men and women are attracted by other men and women, we do not know; it is one of the secrets not yet explained by sexual psychology, but that when they do the sex instinct aroused at once produces the rut or heat described, which, as I have said, may be more or less controlled by the use made of the sex attraction especially by the woman. But why by the woman more than by the man? Are not women as much sexually attracted by men as men are sexually attracted by women? In other words, are not women as much subject to sexual rut or heat as men?

I have argued this point at some length in the July, 1917 issue of this *Journal*, and in the issue for the following July (1918), maintaining in both instances that women are not as erotically influenced in love episodes as men, the erotic in women being usually a secondary and not a primary sex function. It must be fully borne in mind that I have not said that women are not erotically influenced in love episodes, for undoubtedly they are, but merely that they are not as erotically influenced as are men. Northcote discusses this question since it was so elaborately discussed by Havelock Ellis, but like Ellis comes to no definite conclusion. He quotes later writers, Fürbringer and Gemelli, who apparently take my view of this matter, but be this as it may, I have seen no reason to change my original opinion according to the evidence I then produced. That there are not a few women who desire sexual contact more than the ordinary man I happen to know by experience, but these women are nymphomaniacs and are not to be classed with the normal woman.

Taking my stand, therefore, upon my previously expressed opinion on this matter, I again affirm that women are not as erotically influenced in love matters as men, consequently, the control of a



man over his love as physiologically and biologically manifested, depends largely upon the use the woman with whom he has fallen in love makes of her sexual attraction in his case.

Now, a woman's sexual attraction exists in the first instance from the mere fact that she is a woman, affording the natural outlet for the male tumescence which at periods comes naturally without the presence of a woman. When, however, to the fact of her femininity a woman unduly, that is to say, immodestly, adds her sexual charms, charms of form which have naturally a stimulating sexual influence on the male, she is more to blame for the man's sexual tumescence, with very often an unfortunate happening to the woman herself, than is the man. This is the problem that faces us in the present prevailing and growing scantiness of woman's dress.

Now, why do women today adopt this scantiness of attire? For the simple reason that what the poet wrote by experience, "Loveliness . . . is, when unadorned, adorned the most" (Thomson—Autumn, line 204), every woman knows by instinct, and so, each in a sense copies Coleridge's *Christabel*, when:

"Her gentle limbs did she undress,  
And laid down in her loveliness,"

in other words, in a state of nudity; the women of to-day, however, not waiting until retiring to bed but sitting, standing, and dancing in public almost as nude as the maidens in the play of Chæremon as reported by Athenaeus:

"And one did lie with garments well thrown back,  
Showing the snow-white bosom to the moon:  
Another, as she lightly danced, display'd  
The fair proportions of her lefthand side,  
Naked—a lovely picture for the air  
To wanton with" (B. 13, ch. 87).

Here is the answer to the question, "why do women adopt the present exceptional scantiness of attire;—To show more conspicuously their fleshly loveliness. But why do they so immodestly wish to show this loveliness? The answer is again to be found in Athenaeus, who, describing the artifices of a courtesan in the prosecution of her trade, says: "Is she a splendid figure—then her charms are shown in naked beauty to the purchaser" (ib. 24).

As with the courtesan, so with the ordinary woman, she is offering herself in trade. She wants to become the possession of some male, so she exhibits publicly what she knows will excite some male to obtain her—the loveliness of her uncovered charms.

Woman's chief passion is to be loved. There is no need to

argue this point, for the words of Byron as illustrating the philosophy of love may be accepted as irrefragably proved by abundant experience:

"Man's love is of man's life a thing apart,  
'Tis woman's whole Existence."

(Don Juan, Canto I, Stanza 194.)

That women seek the company of men more ardently than men seek the company of women I have already affirmed in the *Journal* (July, 1917, p. 295). This particular trait in the constitutional character of women has been noted and commented upon from early times, so much so that the Arabs have an ancient proverb explaining this trait as signifying a greater desire on the part of women for sexual contact than is exhibited by the average man (Havelock Ellis, *ib.*, p. 159), and the Bible also takes this view (Gen. 3, I, 23; Northcote, *ib.*, p. 17). Indeed it can be said that this is the view that has been taken everywhere at all times by men generally, so that women have been regarded by men as one of the great temptations to sin, being one of the trio of evils, "wine, women, and cards," to which horses are sometimes added. Nearly every religion has pronounced woman as a depraved creature. Consequently Brahmanism declares she is accursed, Buddhism denies her a place in heaven, to which Mohammedanism admits her chiefly to administer to the erotic delights of men. Even Christianity honors her chiefly in its denial that there will be any marriage in heaven, sex distinction being obliterated.

Now, as I have shown in my article under date given, and again in another article (July, 1918), this ardent desire on the part of the human female for the possession of the human male is not primarily erotic. With the ordinary man the case is different. With him it is the erotic passion which as a rule primarily excites his desire for the woman. Now every woman knows this instinctively, therefore in the view of men she exhibits as much as possible her charms which she fully understands excite man's desire for her, these being, of course, the charms of her nude flesh. She seeks in fact to make men, and particularly some man, fall for the possession of her nude charms. In plain English, her effort here has been well characterized by Euripides, "How can I seduce the man I love," and this she does by exposing as much as possible her nude charms.

Having shown why women have always worn as little dress as possible, and why women to-day are carrying this custom to an extreme, it is now time to ask whether as a whole this custom can be called immodest.

I have said that men do not seek the company of women as ardently as women seek the company of men. Now this is true, especially when men have been married some time. Were it not for the gratification of sexual desire excited by the nude charms of a woman, very many men would not get married at all, preferring a roving life with a mere occasional sexual contact with the opposite sex. Men do not, as a rule, love children with the same ardent passion as women do, nor, as a rule do they take to the restraints of married life with any particular delight. To most men as long as they are personally comfortable, home is anywhere they may chance to be, and their family the agreeable companions with whom they may by chance be thrown. The woman is the real maker of the home, she is the founder of domesticity, and the one who best secures its continuity. To secure a home, with all that a home means to her in its fulness, she needs a man, and from the time of her earliest years it is a man she primarily seeks to secure. She wants him, moreover, that she may be his queen, that she may in fact, dominate him, a point I shall not discuss here, but in another future article under the title, "Sex-antagonism." Be this as it may, for the fulfillment of all these desires a woman wants a man, wants him badly, and what she badly wants she will endeavor to obtain by all and every means, and one means she knows will be most certain to get him is the sight of her nude charms. But is she justified in exposing these charms, can she, in fact, be called modest if she does expose them? In this answer is the key to the solution of this whole problem of women and clothes.

"The question of greatest practical interest in connection with modesty, says Northcote, "relates to woman's right of seeking marriage." After discussing this question at some length, he concludes, "the amative advances to men, if only they are inspired and controlled by pure and legitimate motive—the desire for marriage—fall within the sphere of a woman's just rights."

Now we fully endorse Northcote's conclusion, nevertheless, it is to be safeguarded by his previous statement, that women "are not justified in rashly disregarding the special obligation of their sex to modesty" (p. 237; cf. 235). That women in their scantiness of attire go to the extreme in emphasizing their natural sexual attraction for men, cannot be denied, in fact, here they entirely dispense with modesty, and if, as Northcote says, modesty is an extremely important part of sexual morality, the age-long custom, specially emphasized to-day, of women so scantily attiring themselves, must be condemned in the strongest terms, since it greatly tends to sexual immorality amongst the people at large.



## THE SEX LIFE OF GREAT WRITERS

MARQUIS DE SADE (1740-1814)

The life, character and writings of the Marquis de Sade were absolutely influenced by that uncanny perversion which has his name forever connected with the history of sexual psychopathology. Contemporary writers have recorded his abnormal practices without, however, giving an explanation of the nature and significance of this man's enormous sexual perversity.

In the letters addressed by the Marquis de Deffaud to the English statesman, Horace Walpole, we find an account of Sade's numerous scandalous affairs which made his name a hissing and a byword among his contemporaries and finally landed him in a prison cell which he occupied for a considerable part of his life. The event referred to in the above mentioned correspondence was the affair of April 3rd, 1786. As the report was written immediately after the commission of the crime it seems to be especially worthy of our belief.

"I am writing you about a tragic and really extraordinary affair. A certain Count de Sade, a nephew of the Abbé, and commentator of Petrarch, meeting by chance, Tuesday after Easter, a woman about 30 years old who asked him for alms, involved her in a long conversation, showing a great interest for her. Finally he declared to be willing to rescue her from her misery by employing her as the caretaker of his cottage near Paris. After the woman had accepted the offer she was told to present herself the following morning. She came. The Marquis showed her all the rooms and nooks of the house and then took her to a garret the door of which he locked. He then told her to take off all her clothes. Falling at his feet she begged him to spare her, protesting that she was a chaste woman. He threatened her with a gun which he drew from his pocket, and told her to obey. She instantly yielded. He tied her hands and then scourged her most cruelly. When her whole body was covered with blood he produced from his pocket a pot containing an ointment which he applied to the wounds and then left her. I do not know whether he gave her something to eat and to drink, at all events, he did not see her again till the following morning when he examined her wounds and satisfied himself that the ointment had produced the desired effect. He took a knife, made incisions over her whole body, applied the ointment to the bleeding spots, and then took his leave. The unfortunate woman succeeded in breaking her fetters and in making her escape thru a window. . . .

" . . . . The judge of Arcueil advised her to bring her complaint before the attorney-general and the chief of police. The Marquis was arrested. With an unheard-of insolence he bragged

of his crime, declaring he had performed a noble and meritorious act in showing the public the wonderful effects of an ointment which healed all wounds instantaneously.

The woman desisted from any further prosecution of her aggressor, probably after the receipt of a sum of money."

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### LEOPOLD VON SACHER MASOCH (1836-1895)

Sacher Masoch presents that special form of psychopathological perversion which was labelled after him. A host of writers, some of whom cannot be spared the reproach of sensationalism, have told us of the manifold morbid manifestations of his *vita sexualis*. It is chiefly to C. F. von Schlichtegroll, an intimate friend of his, that we are indebted for an accurate picture of Sacher Masoch's fur fetishism and pain-seeking voluptuousness.

Schlichtegroll mentions the significant fact that in childhood already Masoch was powerfully attracted by descriptions of unheard-of cruelties; he found the greatest joy in looking at representations of executions; the bloody legends as narrated in the martyrologies, fascinated him more than any other book; they made him shudder and at the same time excited in him intensely pleasurable feelings.

In his dreams at the beginning of puberty he saw himself in the power of a cruel woman, frequently a Sultana, who took delight in torturing him, while he lay at her feet.

At a later period, after his acquaintance with J. J. Rousseau's writings, he began to understand the cause and nature of those dreams.

Fate had ordained that when still a boy Masoch should meet one of those females who are experts in wearing sables as well as handling a whip.

Countess Zenobia, a relative of his, was a beautiful and wanton wench. The impression she made on him was overwhelming. She had him around her, made him wait on her and even allowed him to assist her when she was dressing herself. One day, while helping her in putting on her ermine slippers, he could not abstain from kissing her foot. She burst into a ringing laughter and, to his delight, gave him a kick.

The cruel treatment he received for being involuntary witness at a love scene was another of the many events of his childhood which exercised a deciding influence upon his sexual life. The woman, as soon as she became aware of the presence of the involuntary listener, in full rage threw herself upon the boy, knocked him down, pressed her knee upon his shoulder and mercilessly began to beat him. He

clenched his teeth; his pains were frightful, but the blows from the hand of his tormentor gave him an intense delight.

This occurrence made an indelible impression upon Masoch's character. Conflicting feelings took hold of him. Henceforth he loved and at the same time hated this woman who by virtue of her imperious nature, her brutality and beauty seemed to be made for putting at will her foot upon the neck of mankind. He idolized her and for many years looked up to her as the one who alone was worthy of being loved and adored.

The feelings that filled his inner self took concrete shape in his life and writings.

In the heroine of "The Emissary," one of his more pretentious novels, he has immortalized the eccentric character of that countess Zenobia.

His divinity as well as all his other female creations are distinguished by a certain indispensable peculiarity: they all wear sables. This idiosyncrasy is characteristic of the novelist as well as the man Sacher Masoch. Whenever he wanted to tell that a certain woman was desirable to him, he invariably used the expression: "I would like to see her in sables." When a woman displeased him he said: "It would be impossible for me to think of her as one wearing sables."

The chaise longue in his studio was always covered with a female fur coat which he was in the habit of tenderly stroking now and then, thus refreshing his mind and strengthening his creative power.

Sables and the scourge had finally taken such a hold of his imagination that his letterheads bore the picture of a Russian dame wearing sables and brandishing a knout, or another airily dressed lady holding a whip in her hand.

We possess a significant document in that "Love-Letter" written to him in 1872, by Aurora Rümelin, or Wanda von Dunayev, as she called herself after the heroine of his novel "Venus in Sables," who subsequently became his wife:

"Good morning, my dog! Send at once my black dress and then kiss my fur coat while thou thinkest of thy queen."

Another interesting letter was addressed to him, in 1870, by Robert Hamerling, to whom Sacher Masoch had sent his latest novel, "The Divorcée, or the Via Dolorosa of an Idealist."

Hamerling wrote: "I was greatly pleased with your attempt at drawing a magnanimous manly character whose nobility of soul you emphasize, but I apprehend that the public will say you were not entirely successful. A woman addresses her Knight with the following words: As soon as I have enough of thee—and I shall get



sick and tired of thee as I have of all the others—I will push thee away with a kick; I've sent to hell more than one man; I have broken every human and divine law; I am a demon and the world is my hunting ground." And the hero's answer? He exclaims: "I found myself face to face with the embodiment of my Ideal!" It is only too true that a noble-minded manly character can be humiliated by a wretched woman; he will gnash his teeth and perish. But that such a woman should be a priori the Ideal he seeketh, must take away form the character of the 'best and noblest man.' How is it that in none of your novels we read of a love episode without kicks or of a beautiful woman without sables? Between a German who beats his unfaithful wife till she loves him again, and a Pole or a Russian, who cannot enjoy love without receiving a kick, there is a middle ground to which you should do justice, otherwise the public will say you are monotonous."

That was it: Sacher Masoch lacked the capability of doing justice to the golden middle—he was a masochistic monomaniac.

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#### JOHN WOLFGANG VON GOETHE (1794-1832)

Goethe was one of the sanest and mentally as well as physically most harmoniously developed men the world has ever seen, but nevertheless, sometimes he, too, had sexopathological spells.

At the age of fifty-four, he felt the desire for a fetic to console him for the absence of his dearly beloved spouse. In 1803 he addressed the following significant lines to Christiane Vulpius:

"I beg thee to send me at the next opportunity thy new but as you wrote already worn-out dancing shoes in order that I may have something from thee that I may press to my heart."

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#### HECTOR BERLIOZ (1803-1869)

The composer Hector Berlioz had a precocious love affair which continued throughout the whole life of this highstrung hysterical artist.

In his "Memoirs" he describes his transcendent passion for Estelle Fornier which took hold of him at an early age and in spite of all the diversions of a life full of sensations never abated and finally made the hapless ageing man the prey of incomprehensible erotic illusions. He writes:

"I knew already the cruel passion, so masterfully depicted by the poet of the Aeneid, a rare passion, whatever one may say, difficult to explain and of an enormous power over certain hearts. Before the music started she had declared herself to me, a boy of

twelve. And thus it came to pass: I was at the villa of Madame Gautier who during the fair season lived there with her two nieces, the younger one of whom bore the name Estelle. The name alone would have been sufficient to excite my attention. She was eighteen years old, of graceful form, tall, had large audacious but always smiling eyes; her hear would have been worthy of adorning Achilles' helmet; her feet were those of a Parisian lady of the purest breed, and, oh! . . . . pink pumps such as I had never seen before. . . . You laugh!! . . . . Listen! I have forgotten the color of her hair (it was black, I believe), but I cannot think of her without remembering her large eyes and those tiny pink pumps.

Whenever I saw her I felt as if an electric current was passing through my body. I loved her—that's all I can say. I found myself in a permanent state of dizziness.

I hoped for nothing. . . . knew nothing. . . . but in my heart I felt an intense pain. I passed entire nights in despair. During the day I secluded myself in the cornfields and in my grandfather's orchard, like a wounded bird, mute and suffering. Jealousy, the livid companion of the purest love, tormented me whenever I heard a man talking to my idol. I was shuddering when I heard the clinking of my uncle's spurs when he danced with her. Everybody in the house and the neighborhood was laughing at the poor little boy who succumbed to a love which was beyond his strength."

Later:

"Time is powerless. . . . A new love cannot efface the first one. . . . I was thirteen years old when she passed out of my sight. . . . I was thirty when on my return from Italy my eyes became moist at the sight of the distant St. Eynard, the white little house, and the old tower. . . . I loved her still. . . . On my arrival I learned she was married and—all the rest of it. It did not cure me."

After a visit the aged man had paid the older woman in the Fall of the year 1864, Berlioz, then 61 years old, wrote to Estelle who was 67:

"Bear in mind that I have loved you for forty-nine years, and that, since childhood, I have always loved you in spite of all the tempests which have devastated my life. In support of this fact, I point to the profound devotion I entertain for you; and if this feeling had ever ceased for a single day, the present circumstances would have recalled it to life. How many women have ever been the recipients of a declaration like this? Please, do not think me a whimsical man, swayed by the tricks of an extravagant imagination. On the contrary, believe me when I tell you that my not

very lively sentimentality is associated with a clear-eyed mind whose emotions, however, are of an extraordinary power and whose constancy is equal to any test. I loved you in the past, I love you now, I shall love you always. I am sixty-one years old, know the world and am no more subject to any illusions. I beg you to do me the favor, but not in the manner of a Sister of Charity who takes care of a patient, but in the spirit of a noble-minded woman who wants to heal wounds she has unintentionally given, and to grant me three things that alone can restore the tranquility of my mind, namely, the permission to write, the assurance that you will answer my letters, and the promise that at least once a year you will invite me to pay you a visit.

Oh, madame, madame, I have but one desire—the desire to win your favor. Let me try to obtain it. . . . I want to consecrate to you my most sincere tenderness and a genuine affection in which a man's most profound feelings are wedded to the demonstrative effusions of a child."

He received an answer. She pointed out the contrast between his exalted feelings and the hard facts of life, and with striking clearness tried to make him understand the morbid exaggeration of his erotic sentimentality. But it was in vain.

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#### JEAN JACQUES ROUSSEAU (1712-1788)

In his "Confessions" J. J. Rousseau points out how certain chastisements inflicted on him in childhood, influenced the whole course of his sexual development. His governess, Mademoiselle Lamercier, in exercising the prerogatives of a mother, was sometimes obliged to inflict the punishments usually administered to children. He always dreaded these chastisements but after the execution they appeared less painful than they had been in the expectancy. Nay, the punishments increased his affection to her who inflicted them to such a degree that all his sincerity and natural mildness could hardly prevent him from committing punishable acts in order to bring about a repetition of the same painful-pleasurable procedure, which excited in him a sort of voluptuous feeling. He realizes that all that was closely associated with precocious stirrings of the sexual instinct. He was then eight and his governess thirty years old. Tormented by some thing the nature of which he could not yet understand, he darted fiery glances at all the beautiful women he happened to meet, his imagination was incessantly occupied with them, in order to construct out of his memories a mental picture of Mademoiselle Lamercier.



Even after he had reached puberty, this strange mania was the cause that he did not swerve from the straight and narrow path. In spite of his ardent, unchaste and very precocious nature, he passed his young manhood without any other from of lewdness than that with which Mademoiselle Lambercier, unwittingly and innocently had made him acquainted.

Also in other regards, he manifested various sexual anomalies, as e. g., exhibitionism. This inability of satisfying his libido increased his sexual excitation enormously. By the performance of extraordinary procedures he added fuel to the flames. He sought out dark lanes and out-of-the way spots where, from afar, he spied out females and exposed himself in an attitude which he desired to assume if they had been near him. "What they saw," he writes, "was not something lewd, of which I didn't even think, but on the contrary, something ludicrous. . . . If I had advanced a step further the desired treatment might have been given to me; I didn't entertain any doubt that one of the bolder ones, in passing by, would have done it if I had had the nerve to wait."

Thus, under the most favorable conditions, he deprived himself of sexual enjoyment. In moments of the most intense erotic excitement, devious reflections interrupted the natural course of his sexual functions, as shown by the following description of an adventure with a courtesan in Venice:

"In the course of our preparatory intimacies, when I had scarcely tasted the full measure of her charms and caresses, from fear of losing their fruition, I hastened to enjoy them. While the flames of passion were consuming me, I suddenly felt a deadly cold running through my veins, my legs trembled, and, feeling ill, I sat down and wept like a child.

Just when I was about to lose my senses at the sight of a bosom which seemed to be touched by the hands and lips of a man for the first time, I noticed that one of her breasts was awry. I was startled, looked closely and thought I had discovered that one of her breasts was different from the other one. I began to rack my brain, trying to find out how it was possible that a person could have an awry breast; I was convinced that this was necessarily connected with some very important malformation.

I pondered over it for a considerable time until I arrived at the conclusion that the most charming being I held in my arms was nothing but a monster, an excrement of nature, of mankind, and of love. I was so idiotic as to speak to her about her awry breast. At first she took it from the funny side, and in a frolicsome mood she said and did things which ought to have driven me into a frenzy of love. As I was unable to hide my uneasiness, she finally

blushed, arranged her clothes, rose, and, without saying a word, sat down near the window. I wanted to sit down at her side, but she got up at once, sat down on a sofa, got up again, and walking around in the room, fanning herself, she said in a cold and contemptuous tone:

“*‘Zanetto, lascia le donne, e studia la matematica.’*”

[Johnny, cut out women, and study mathematics].

The manifold devious tendencies of Rousseau's eventful love life demonstrate the soundness of the advice that emanated from the experienced lips of that Venetian courtesan.

Even when after painful efforts he finally succeeded in enjoying a connection, as a result of his abnormal psychic constitution, all his erotic pleasures were followed by disgust. His sexual hypochondria pursued him like a dark shadow and tormented him with foolish fears of infection. The following is his narrative of another Venetian adventure:

“We went to visit the girl from Padua. Her face was pretty, yea, beautiful, but of a kind of beauty I didn't like. Dominico went away, while I remained with her. I ordered sherbet and asked her to give me a song. After half an hour or so, when I was about to depart, I placed a ducat upon the table. She scrupled to accept it, saying she had not earned it while I tried to appease her scruples. I went home, firmly convinced she had given me the French disease. I sent at once for a physician and made him write a prescription. Nothing could equal the anxiety which harassed me during the next three or four weeks although I was free from any bodily ailment and there were no symptoms which might have justified my fears. The doctor spared no pains to put my mind at ease, but he did not succeed till he convinced me I was of a peculiar physical formation which made infection almost impossible.”

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#### GUSTAVE FLAUBERT (1821-1880)

The sex note is the leitmotif of the life and writings of the French novelist Gustave Flaubert. He wrote to his mistress Louise Colet: “. . . But should one not explore all the recesses of the heart and of society, from cellar to garret and even to the privy—above all, not to forget the privies?”

And then he writes of his fondness of prostitution, which reveals a strangely complicated association of erotic sentiments and a most variegated range of ideas, and thus enables one to look deep into the “privies” of his heart.

“It's perhaps, a perverse taste, but I love prostitution—for its own sake and independent of everything that may be at the bottom

of it. Whenever I see one of these décolletée women passing by under the light of a street-lamp, I can't help it, but my heart begins to throb, the same as the monks' cowls with their knotted cords—I don't know how—cause a peculiar feeling of tickling in some ascetic and remote corner of my heart. In the idea of prostitution there is some complicated knot!

Voluptuousness, bitterness, vanity of human relations, a frenzy of the muscles and the jingling of coins—so that one gets dizzy in looking at the bottom; and there one learns so many things! And one becomes so sad! And how beautifully one dreams of love! O poets of elegies, do not lean your elbows on ruins but on the bosoms of these wanton women!

Yes, he has missed something, indeed, who never woke up in a nameless bed, who never has seen on his pillow a sleeping head that he shall never see again, and then, coming out at sunrise and walking over the bridges, has not felt the desire to precipitate himself into the water when his life belched from the depths of his heart up to his head."

The further confession relating the aberrations of the painfully sensitized sexuality of his younger years approaches more and more the psychopathological and enables us to surmise the source of his posthumous work "November" through which vibrates the delirium of a frenzied libido:

"Finally, the hero, in a sort of mystic mania, wants to castrate himself. At the age of nineteen, amidst my Parisian troubles, I felt the same desire, at a time when I had not seen a woman for two years. Last year, when I spoke to you of my intention to embrace the monastic life, the old yeast began to ferment again. There are moments when one feels the desire to make away with oneself, when one hates one's own body and one's face appears so loathsome that one is tempted to besmirch it with mud."

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## THE SEX LIVES OF NORMAL MEN AND WOMEN

*By Various Physicians*

Male, age 24. Married one week. A dozen attempts to consummate marriage resulted in complete failure. There was not a trace of an erection, nor was there any ejaculation of semen. Not even any urethral mucus. After he fell asleep, however, there was a pollution of thin semen. His history is briefly as follows: He began to masturbate at the age of eleven or twelve. That he remembers distinctly. He believes he was in the habit of masturbating when an infant, also when five or six years of age, but of this he is not sure. Between eleven and twelve or twelve and a half, the masturbation was not accompanied by any emission or semen; he had an orgasmic feeling, a little secretion of mucus and that was all. But after that there was a normal emission. Between the ages of thirteen and fifteen he masturbated daily five or six times a day; following the last masturbation, the ejaculated fluid would be thin, scanty and sometimes tinged with blood. He learned at the age of fifteen of the injuriousness of the habit, and tried to give it up, but couldn't. All he succeeded in accomplishing was to reduce the habit to two indulgences, then to one, a day. After twenty he would generally masturbate four or five times a week. Now and then he would have a night emission.

He did not have any particular desire for the girl he married or for any other woman, but his parents arranged the match, and he got married. About two months before the wedding he went to a physician, and told him of his frequent masturbation; he asked him if it was safe for him to get married. The doctor, without even examining him, told him to forget all about it, to get married and everything would be all right. The young man's suggestion that it might perhaps be advisable for him to attempt intercourse in order to find out if he was all right, was scouted by the physician with indignation. The immorality of the act was pointed out as well as the danger of contracting a venereal disease. Thus fortified by professional opinion, though he could not entirely allay his doubts, the young man married. His wife is twenty-two years old and is unluckily of a passionate temperament. She was highly wrought up after each attempt, and finally refused to permit him to irritate her any more. Several times during the "honeymoon" she had attacks of hysterical crying. The present consultant told the patient that he would need rest and treatment for at least six months, perhaps a year, and that treatment would not be satisfactory if he and his wife stayed in the same room or even the same house. The best thing would be to live apart for several months. And she went

back to live with her parents, still a virgin in spite of her two months of married life.

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Male, 32. An exceptionally fine, able, idealistic young man. Strong will-power. Masturbated daily between the ages of thirteen and fifteen, but one day discovered in a book that the habit of masturbation might weaken his mental powers, and he gave it up at once. Not once was he guilty of falling back. Soon after giving up the habit, he began to have nocturnal emissions, but they were not more frequent than once a week ( he might have two or three in one night, and then not have any in two or three weeks) and his doctor told him that they were of no significance, so he paid no further attention to them. At the age of eighteen, his libido became so strong that he was unable to attend to his work and studies. He lost his appetite, which he did not mind much; it was during the nights that he suffered tortures. He slept restlessly, tossing from side to side; when he'd fall asleep, his dreams would be of a lascivious character; the desire to masturbate was so strong that it cost him superhuman effort to resist it. At times he thought his head would burst.

But nevertheless he abstained, as he was under the influence of the exaggerated notion about the injuriousness of masturbation. However he found himself incapable of doing any work. The struggle against the temptation to masturbate used up all his physical and mental energy. His parents began to fear for his health, and they consulted a physician, whose advice was not of much value. "Plenty of fresh air, plenty of physical exercise, plenty of hard mental work and he will be all right." The boy had tried all these things before, but without any beneficial effect. If anything, the effect was injurious, particularly the effect of hard study. First, he *couldn't* study, and when by supreme effort he forced himself to study, his libido, and particularly his local tumescence were decidedly increased; because his nervousness was increased. When he put away his textbooks, when he gave his mind a rest, he felt easier. He perceived however that things could not go on like this indefinitely, and he began to consider the advisability of resuming masturbation, or of having normal sexual relations. He knew of the dangers of venereal disease, and he hesitated to go to prostitutes; but he knew he would have to do so eventually. Luckily for him, he then met a young girl, with whom he fell passionately, "insanely," in love. And he very soon became engaged to her. He was engaged to her for over five years, and during the entire period he felt no desire to masturbate, and no desire for illicit intercourse. It should be emphasized that his relations with his fiancée were strictly proper, and

never went further than embracing and kissing. He had occasional night emissions, but they were not as frequent as before, and he felt quite comfortable and he attended to his studies so satisfactorily that he was graduated with high honors. He was twenty-four when he married his beloved; during the first weeks intercourse was not perfectly satisfactory for the wife, his ejacuations being premature; but gradually things righted themselves and they have been a very happy couple.

The subject of this report wishes to call attention to the fact that the love of a girl—love practically platonic—gave him full satisfaction for a period of over five years, which would have otherwise been a period of intense storm and stress, so that he felt no desire for masturbation, other women did not exist for him, and he was able to attend to his work with a peaceful mind and a calm body.

The writing or receipt of a letter, a telephone call, an embrace, was a sufficient sexual equivalent. And he believes he could have gone for several years longer, in spite of the fact that he considers himself of a very passionate nature.

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Male, age 45. To the age of thirty lived a perfectly continent life. Had masturbated perhaps half a dozen times between the ages of fourteen and fifteen, but not after. Between the ages of eighteen and thirty had night emissions about once a month to once in three months. On his thirtieth birthday he had sexual relations for the first time in his life—and for the last time. The woman with whom he had his sexual initiation was a coarse, vulgar and criminal prostitute. When he returned home, somewhat under the influence of liquor, he found his pocketbook and his watch gone. Five days later he had a fully developed virulent gonorrhea, and two weeks after that a chancre made its appearance. He was under treatment for the gonorrhea for six months; for the syphilis he was under vigorous treatment for five years. The intercourse he had that fateful night was not only his first sexual experience—as stated before it was also his last. He conceived such an aversion towards the entire female sex, that his libido, never too strong, was completely gone. It was replaced by a persistent loathing. He was of the opinion that a man who once had syphilis should never marry, and he therefore at once gave up any idea of establishing a home. Towards prostitutes and all loose women he conceived a great hatred. He meets with scorn the advances of any woman, he will continue his continence in which he lived for 45 years, with one exception, to the rest of his days. While he is something of a misogynist, he is not a hypochondriac, and he attends to his work, which is of a literary character, in a satisfactory manner.



Male, 29 years of age. Came to find out if it was safe for him to get married, that is, if there was no danger to his future wife and children. Asked whether he had any venereal disease and when, he replied that not only had he never had any venereal disease, but that he had never exposed himself to infection: he never had any sexual relations, never embraced or kissed a woman. To the further question, what made him think of any possible trouble, he replied frankly, that he had read certain books on syphilis, and from certain facts he is led to the conclusion that his father must have been afflicted with syphilis, and that he is suffering from hereditary syphilis. The numerous miscarriages that his mother went through, then the still-births, then the early deaths of those that were born alive lent plausibility to his theory. A Wassermann test performed on him gave four plus. On the following day he irrevocably broke off the engagement. When told that he did not have to be so precipitate, that prolonged treatment might have fixed him up, he answered bitterly that there were plenty of people in this world to get married, and that syphilitics did not make the best fathers and had no right to marry. He then went into details, spoke of his father, with contempt and hatred, related how he made them all miserable, how he made his mother suffer, and that he was not going to be responsible for an unhappy wife and unhappy children. He vowed himself to lifelong celibacy. The father soon after developed symptoms of paresis.

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Have been married for fifteen years. She is "small-built," and has had a mortal fear of having a child, from the day she was married. She therefore practiced fellatio on him from the very beginning. He at first objected, but gradually he got used to it. After several years they began to have normal intercourse occasionally, but this method gave him no satisfaction whatever. They then had normal relations for the purpose of having a child. But numerous attempts proved fruitless. An examination of his semen showed but few and immature spermatozoa. This was supposed to be due to sexual excess. He was ordered a complete sexual rest for three months. But an examination of the semen at the end of that period gave practically the same results. Whether the man's semen was always of that character, or whether the fellatio which they practiced almost every night produced this effect, is, of course impossible, to say. But fellatio seems to have an injurious effect on a man's *potentia coeundi et generandi*, especially if practiced excessively.

## CASES— AND—

The husband is 36 and the wife 30. Have been married ten years. Had *three* children in a little less than three years after they were married.

They decided to have no more, for some time at least. She asked a friend for advice, and she told her there was but one sure method—coitus analis. They have been practicing this method exclusively for seven years, and they have become so addicted to it, that normal intercourse, which they attempted on a few occasions, affords them no satisfaction. The wife seems to prefer this method even more than the husband.

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Mrs. G. B. thirty-nine years of age. Her father not living, died of heart disease; her mother nervous sufferer, has been ailing since she remembers her. Husband conducting an important business.

Married at twenty-three. No children. Dreads intercourse. Was satisfied to have her husband go with other women, if necessary, but to leave her alone, sexually.

Her aversion to sex began at about adolescence. Previous to that time she had the usual interest of children. Does not recall anything particular that roused her antagonism. Believes everything she learned about it made her despise sexual matters. Thinks it bestial, lowering, coarse,—a blot on creation that human beings should come into the world that way.

At the age of thirteen she was the victim of a hold-up; a wanderer dressed in disreputable clothes met her as she was going home on the quiet dark road (she was never afraid until then) and placing his hand over her mouth from behind threw her down and tore the clothes off her; he spoke vile words to her referring to the sexual act. She was of fine physique, powerful, succeeded to fight off her assailant and raise an alarm. Her assailant was caught in twenty-four hours and she was made to relate in court her experience. That gave her a strong feeling that all men were brutes and bestial. She hated every one who was in court drawn by curiosity to hear her story and witness her discomfiture.

She had an other escape from an attack when a young man with whom she was on friendly terms while visiting her in the front room, one evening, suddenly turned out the light and threw her on the couch. She fought him off and the disturbance attracted the attention of some people in the house. Hearing approaching steps the young man jumped through the window.

She had another escape from an attack when a young man

who was practically a stranger because he was so different from anybody she ever knew and she thought she could trust him. He never made any advances to her before marriage as some other men tried to do and she thought him above sexual matters.

After marriage, finding her very resistant, he exercised, for her sake, considerable self-control. On rare occasions she permitted intercourse for his sake, but to her the ordeal was extremely disagreeable and she is always glad when it is over. It leaves her weak and despondent all the following day.

She never read anything about sexual matters and did not care to, as the whole subject, she thought, ought to be pushed aside. Very stubborn in her views and it is difficult to make or offer any explanations as she resists anything not coinciding with her views.

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Mrs. G. N., aged thirty-five years; was married one year and divorced. Never been pregnant. Neurotic; comes from a family nearly every member of which had some nervous complaint. Admits having very violent, uncontrollable temper; often regrets her outbursts of anger, but they seem uncontrollable.

History. Has come to look upon her sudden outbreaks of violence as being somehow associated with sex, cannot tell clearly how or why. Has not read on the subject; this is her own opinion derived through observation of herself and others.

Was never quarrelsome as a child and remembers many controversies with her brothers and sisters. Had a precocious knowledge about sex matters; just where derived and when, she cannot quite recall. She is inclined to put the two together now that she has reflected on the subject. Wants to know whether other such cases are known.

Never had intercourse until marriage and no particular sexual experiences before that time. On the other hand her mind was full of dreams and episodes and stories in which she figured as the heroine, mostly sexual. Generally she figured herself being subdued, after considerable trouble by some unusually powerful hero. Sometimes she would weave a story over several days or longer, postponing the conquest of herself and obtaining thereby no end of hidden satisfaction.

Her marriage she contracted in that spirit. It did not last because the man had about the same temper as she and the two could not get along. The sexual act was displeasing to her anyway; she cared only for the steps leading up to it and her portrayal of these advances in her own mind satisfied her. She wants to know whether this is a sign of insanity.



Female, age 32. Was married at the age of 24. She was convinced that intercourse was a sin except when performed for the purpose of procreation. And even then it was a necessary evil. She discussed the subject with her fiancé before marriage, and he agreed with her. They therefore agreed not to have any sexual relations until they were ready to have a child. Their economic condition was such that they did not want a child for at least two or three years. They occupied the same bed, but refrained from any attempts at sex relations. She did not mind it, but for the husband it became increasingly difficult. They lived like that for over three years. Whether the husband in the meantime indulged in illicit relations shall remain unanswered.

They finally decided to have a child. But when they came to have intercourse the performance of it was a physical impossibility. The wife developed a most marked case of vaginismus. The husband was all right, his erection was powerful, but at the first attempt at introduction, she complained of excruciating pain, began to tremble, and begged him to desist. These attempts were repeated almost nightly for several months. Finally the husband told her that something would have to be done, that he would either have to get a divorce or go to other women. She then told him to go ahead and have intercourse regardless of her feelings. But when the penis penetrated for about an inch, she began to scream and had a violent convulsion. The husband gave up in disgust. The convulsion was followed by hysterics which lasted for about two hours.

It was then decided to consult a physician. The husband had suggested it several times before, but she considered it a sin to expose herself to a man physician, and there was no woman physician in their town. She was a typical product of our poisonous prudishness. The physician examined her, and found no inflammation, no local lesion to account for her pain. On learning the history he surmised that it was a case of psychic vaginismus: that the attempt to refrain from intercourse for several years while sleeping in the same bed with her husband developed such a strong inhibition in her that the mere attempt at intercourse called it forth and caused the vaginismus. He explained it to her and she thought that was the real reason; many times during the last year or so she felt a strong desire for intercourse, but had to "draw herself in," and now at the touch of the husband's hand or penis every muscle in her contracted. She claimed that she now was just as anxious as her husband for intercourse, but that she could not help herself. Her sufferings were real and not imaginary. Several more attempts were made, but while she tried hard, the results were the same. The husband

could see that she was suffering intensely, and gritted her teeth to refrain from screaming.

She was taken again to the physician. To facilitate matters he incised the hymen, which was somewhat tough, under a local anesthetic, prescribing vaginal suppositories containing a local anesthetic, and ordered a pledget of cotton saturated in cocaine (5 per cent. solution) applied to the introitus vaginae for ten minutes before attempted intercourse. He also took the opportunity to give her a lecture on her perverted ideas of sexual relations. He considered it a necessary adjunct to the treatment. He told her that the idea that sexual intercourse was for propagation only emanated from perverts and beasts. Among beasts copulation was for procreation only; in human beings it served much higher and nobler purposes. That night intercourse was accomplished for the first time. There was no pleasure in it for the woman, but there was no pain either. Gradually the fear of pain disappeared entirely, and in two months the act was performed in a normal manner, with mutual pleasure to both. Another peculiarity of the case is that while they use no preventives whatever, the woman has not yet become pregnant.

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Male, 84 years old. Up to within one year ago has been indulging in sexual relations regularly three to four times a week. Is married for the fourth time. Wife is 45 years old, very robust, but claims she is fully satisfied. Was married for the first time when 22 years old. In his entire life has never had any illicit relations; so he claims, and there is no reason to doubt his assertion. His previous three wives all died; one in child-birth, one of pneumonia, in one the cause was not quite certain. She had always been sickly and ailing. Up to the age of fifty or sixty he used to indulge practically every night, and sometimes two, three and four times a night. It is only about a year ago that he began to notice a weakening in the force of the erections. There was no diminution in the libido. He is in good health, in full possession of his faculties, and is anxious to preserve his sexual vigor as long as possible, "to the very last day if possible."

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## TRUTH ABOUT LOVE

[Continued from January issue]

*Orthodox Pietist.* If it be true, as St. Paul says, that it is better not to marry, and that those who can be continent should remain continent, then abstention from sexual intercourse is better than any indulgence.

*A.* This morality of yours is nothing but immorality. Take the case of the robust, healthy man in whom the instinct of Love is strong. This man is capable of doing two beneficial acts—wholly apart from his own gratification. With a proper mate he can propagate healthy children; and he can satisfy the sexual requirements of one or more women. These two acts are moral acts. The bringing of a healthful child into the world, complete in its organization, and possessed of all these wondrous capacities for pleasure and utility, is of itself a great human good. The ability of this man to satisfy the sexual needs of one or more women would be in itself a moral employment of his sexual organs.

The priests, the monks, the bachelors, the cenobites of any kind, who having this capacity fail to employ it, are really the enemies of the race, and the truly immoral persons. They have talents which they do not apply to use. Children, which should be born and become useful in the social sphere, are lost to the community because of these men's abstinence. Women who crave a natural and healthful gratification, remain abortive and miserable from the same cause. Let it then be fully understood that the immoral man is the man who does not use his sexual organization so as to confer happiness upon others.

*O. P.* This is a remarkable doctrine, indeed. It is entirely opposed to the traditions of the Christian Church.

*A.* There I agree with you. And that is why I am inclined to believe that with the death of your church, with the dispersal of the illusions which have rendered it acceptable to the race, that our present civilization will go under. The theory of the Christian Church, held more or less distinctly by every Christian sect, is that the human body is bestial; that all human instincts were vile; that man was born in sin and conceived in iniquity; and that his highest happiness was secured on his getting something which he called the "grace of God"—a sort of supplementary faculty, which was to sweeten and ennoble his purely brute or human life. This conception, which made the world a den of wild beasts, until there was an outpouring of "spiritual grace" in the individual souls, to correct their inherent sinfulness and evil, is, in the light of modern science, wholly



untrue; yes, and profoundly immoral. Men have the instincts of goodness, of conscientiousness, of nobility, of love, of integrity, all of which are a part of their birthright, without any reference to any spiritual graces or change of heart, or of the outpouring of God's spirit upon them. The world is indebted above all to Gall and Spurzheim and to the early scientific phrenologists for pointing out the fact that human beings had these innate tendencies, these sympathies which made them useful, social beings—these springs of conduct which are a part of their birthright and derived from their ancestors, the same as their features, frames, muscles, and bones. The so-called "good", as well as the so-called "bad", in human nature is derived from the forefathers. The passion of Love is included in the so-called "bad"; but, as I have pointed out, it is a passion extremely useful in itself, in due subservience to human ends.

*Moralist.* I cannot but condemn your views as reprehensible. But you are not here, to-day, as I understand, to discuss these abstract questions, but simply to explain your own views. Hence, I shall not attempt to bring forward the counter-arguments against what you have adduced. But surely you will admit that the morality of the brute, who simply seeks coition in order to generate young, is superior to the morality of the human being who craves indulgences without any reference to offspring.

*A.* You have herein touched a point which deserves serious consideration. I am clearly with you in the opinion that the life of the race depends upon the subordination of the passion of Love to the love of offspring; that the faculty, to be of use, must be subsidiary to the purpose of human propagation; yet I am not at all clear but that the prime distinction between human and brute love is the ability of the human being to indulge in sexual passion and emotion under certain conditions without reference to offspring. In Maudesley there is a curious case of an idiot who so craved for sexual indulgence, that she gave money to a laborer to gratify her; but when she became pregnant she fled at the sight of men, and would not allow them to touch her. In other words, her sexual morality "reverted" to the morality of the brute. We know that in all civilized communities pregnant women do submit to the embraces of their husbands, and society silently sanctions the practice. It is a matter for the physiologists to discuss, whether the practice is injurious or not.

I am inclined to believe that there is some sanction in the nature of things for the human practice rather than that of the brute. And this once proved, it would go far to show that sexual intercourse, without hope or desire of offspring, was in reality compatible with a high sexual morality—a far higher morality than the brutes exhibit.

For, look you, society has laid it down that monogamy must be the rule—the mating of one man with one woman; but while this woman is in a pregnant condition the man craves and must have his usual sexual satisfaction; his passions operate in the ordinary way without reference to the condition of this woman. Yet society would deny him this satisfaction, while extolling the superior morality of the brute or the idiot.

The business of the sociologist of the future is to provide for all these contingencies, these apparent difficulties; but the fact must be accepted, that it is the brutal and the inferior morality which simply allows the sexes to come together for purposes of propagation; and the higher, the human civilized morality which allows intercourse without reference to propagation—in short, that civilization differentiates in coition its social from its procreative character. It is a source of human happiness and personal gratification as well as an agency for continuing the race. The recognition of this difference in our institutions; the organization of society on the basis of a distinction between those women who are to become mothers, and those who are to satisfy the sexual needs of the males, will be the beginning of a higher, purer, and more human sexual morality than any which has yet obtained upon this earth. For my part I defend the civilized man as against the brute. Like the tree, the human family may have its myriads of blossoms to its hundreds of fruit—the blossoms corresponding to the fruitless unions, and the fruit or seeds to those in which the propagative act is consented to.

*Social Reformer.* What you have said interests me greatly. And yet you must be aware that the expressions you have just used are in conflict with almost everything urged by physiologists and medical writers who assume to guide us in the intimacies of the conjugal state. They have one and all insisted upon the entire abstinence of the man from contact with the woman during the period of her pregnancy and lactation.

A. Yes; but not one person in a million pays the slightest attention to these directions. Are they not aware that the married people who read their books are in no condition, neither willing nor able to observe the rules that are laid down? These writers declare that the male must abstain from intercourse with the pregnant female; yet, as a practical recommendation, they know they are writing nonsense in giving expression to such views; indeed I think it would be safe to make an even bet that not one solitary physician of them pays any regard in his own life to the recommendations he gives in this respect to others.

S. R. Is this theory original with yourself?

A. Not by any means. The practical conception of the difference between the sexual and the propagative act was first discovered, as far as I am aware, by John H. Noyes, of the Oneida Community. It is a discovery of the utmost moment to the race—one for which he will receive the gratitude of mankind during all coming time. He not only discovered it, but he has applied it in a practical way in the Oneida Community, of which he was the founder, and is at present writing the leader and governor.

A *Writer*. The acceptance by society of your physical morality or religion would involve, I judge, a change of attitude towards what is known as "obscene literature"—the literature of physical love.

A. With the acceptance of the notion that there was nothing physically improper in the relation of the sexes, there would be restored to literature and conversation an immense variety of topics which are now ignored or kept out of sight. All keen emotions which are pleasurable are naturally allied to our sense of humor, to fancy and imagination. There is an inevitable tendency on the part of all men, even the most religious, to let wit and humor play like a lambent flame around this whole subject of the sexual nature. All men of exuberant amativeness naturally connect this subject with their emotions of joyousness and pleasantry, and some of the best stories in every language are those in which the physical aspects of the Love relation play the chief *roles*. Now, it is a positive misfortune that our conventional social morality deprives us in a great measure of this wonderful stimulus of humor, degrades all its incidents, and affects to signalize it with reproof and condemnation. Do you remember the startling observations made by Emerson upon this very point. He says, "The distinctions which we make in events, and in affairs of high and low, honest and base, disappear when nature is used as a symbol. Thought makes everything fit for us. The vocabulary of an omniscient man would embrace words and images excluded from polite conversation. What would be base, or even obscene to the obscene, becomes illustrious, spoken in a new connection of thought."

I cannot call to mind a juster trainer of thought than that. We are ridden to death by such dislogistic words as "obscene" and the like, to which there is nothing at all answerable in nature. Sexuality is the most important fact of man's experience. There is no evil in the thing *per se*; and there is no reason why wit and humor, aye, and genius and the arts, should not be associated with it. The evil lies in suppressing the humor which arises spontaneously in connection with the passion. See how vain are the attempts to suppress the



equivoque and the *double entendre* in all comic poetry and drama. They rise to the surface full of vital and enduring amusement, in spite of the deadliest efforts made to stifle them. And the world is the gainer when the forces connected with the Love relation are expended in grotesque fun, yes, and in witty, equivocal conversation, much more than if those same forces were expended in quarreling, in rude encounters of anger, in the violence of brute passion. There is a correlation of forces in human life, just the same as there is in the world of matter about us; given the tremendous potency of the savage, there must be some mode by which that potency is expended—in sexual rapacity or in violence. But if his forces are diverted into other channels they may take the form of the light creations of humor or fancy, or even reach that plane of genius where poetry appeals to the highest ideal in the soul of man.

*W.* These views are really interesting. I should like to hear you adduce some facts in illustration.

*A.* It is remarkable that in all early literatures, and especially in poetry, a strong, healthy animalism is apparent; while in all culminating or decadent literatures there is a tendency to the erotic, to the purely passionate and sexual. In the former, the facts of Love are taken as mere incidents of life; in the latter, they are conspicuously and sometimes offensively prominent. Look at the early English ballad poetry and the ballads of Scotland. They are like the natural man, full of realistic human passion without any efforts at concealment. They seem rather shocking to the over-refined, because they treat of what is allied to the lower strata of our nature; but this play of the imagination upon sexual topics, which exhibits itself in a rude form in the early poetry and first annals of the race, is never wholly banished from literature. It retains its place in the private conversation of men, and of course, in a less degree, in that of women.

The amount of "smutty" stories current among men of all grades of society (not leaving out clergymen) is something enormous. The conversational fund available among men when they meet together would probably be reduced to one-third its present volume, and certainly be deprived of all the sparkle of its wit and the spice of its interest, if topics of a sexual character were forbidden.

*W.* You think, then, that women are not as loose in their conversation as men?

*A.* No, they certainly are not. I should judge that women are more conscious of sex than men are—but not in the way of downright desire. The sexual apparatus of a woman—her ovaries, womb, vagina and labia—bears a much larger proportion to her whole physical

nature than does the sexual apparatus of man to his material parts. During the nubile period her procreative organs are more active than those of a man taken altogether; in fact, as I have said, they form the larger part of her nature, and must therefore greatly influence her thoughts and actions. Accordingly woman always feels and exhibits great interest in sexual questions; and their conversation with each other is undoubtedly full of allusions to that which is prominent in their minds. And yet women even among themselves instinctively refrain from discussing their relations with their husbands or lovers. Men are, of course, much more gross in this respect.

A writer in the *Saturday Review* attributes the small contributions which women have made to the literature of wit and humor to the conventional crushing out among them of all conversation of an objectionable sexual character. Thus, so far as relates to the other sex, they are debarred by society, by public opinion, if you please, from one of the main inspirations of humorous conversation and fanciful delight.

*W.* I suppose, then, you judge that the literature of the future will exhibit more clearly this innate tendency of men to indulge their fancy and humor in connection with sexual subjects?

*A.* I do. The literature of the past and the present all confirm my belief. All advanced communities are noted for what has been called "impure" literature. This erotic tendency is the product of an old civilization. The rough realism which is suppressed on the rise of a purer taste reappears in advanced communities in other forms. Besides, the natural appetites themselves begin to wear a jejune, insipid aspect, and some fierce, some stinging stimulants are sought after. The undisguised admiration which has followed the bold speaking of Walt Whitman, admiration expressed, too, in the very highest and most cultivated circles of England, shows that this tendency is already very marked in our literature.

Swinburne is another instance of the poetical tendency in this direction. Recollect that such poetry as that of Swinburne contrasts in a very marked way with what we find the Percy ballads, for instance—the contrast presented being such as I have before alluded to, namely, that of natural sexuality as opposed to subjective erotic excitement. Swinburne, himself, is an effeminate person, of refined but weak and sensual physiognomy, dwarfish in limbs and stature, and evidently of small virile power. Yet his verses are a notable contribution to the erotic poetry of the day; thriddled thru with lust; and on laying down his book one understands the deep remark of Romola's brother: "After I had been tempted into sin, I turned away with loathing from the scent of the emptied cup." Yet Swinburne

is really an instance of the sublimation of the passion into mere subjective expression. In him sexuality has become a mode of pleasurable nervous excitement; it is no longer physical; it is mental, spiritual, poetic. In Philip Bourke Marston, one of the new school of poets forming about Swinburne, one observes a repetition of the same ideas; so that in his pages we change our place, but not our company. I predict that Swinburne will be the ghostly progenitor of a long line of erotic poets.

*W.* This is an odd theory of literary progress. Do you find any manifestations of it in ancient literatures?

*A.* Well, in the first place, take the case of France. There you find a nation very much advanced in every attribute of civilization. There you find also what some deem a polluted literature. The novels, even those in which women most delight, the poetry (if it were worth while speaking of such a thing as French poetry), the drama, the whole sentiment of the people, even the music (as for instance that of Offenbach), shows the tendency of the French mind to run upon sexual themes. "He is continent from the pure love of God," says the wife of Caesar Birotteau, as tho it were a thing unheard of.

Now turn to the ancients. I think, in a consideration of Greek and Roman literature, we ought not to take them separately, but to treat the one as the sequence, the result of the other. In that case we may take Aristophanes to be the representative of the boisterous naturalistic phase of art.

With all his grossness he never takes up a sexual incident for its own sake; he never makes it the center of interest. In the *Lysistrata*, with its enormous obscenity, with its oath taken by the women "not to cock their slippers up to the ceiling, nor to stand like a lioness upon a chess-scraper," for the purpose of gratifying their husbands, even in this play, where the plot turns upon the denial by the women of sexual refreshment to the men, the dramatic machinery is subordinate to a high, nay, we may call it a holy, purpose—the putting a stop to a calamitous war. Blessed be the jokes that answer such an end! In the dialogues of Plato sexual references come in as matters of course—as neither better nor worse than other topics of illustration.

When we come to the plays of Plautus and Terence, art has made a notable step forward. These writers owe little directly to the Greeks; but ideas quickly fly round the world, even where there are no telegraphs. All the plays of these authors are so many comic narratives of the adventures of a prostitute, a bawd, and a young man eager for couplation. Greek and Roman civilization culminate in Juvenal and Ovid. Natural passion has lost its relish, and we are



treated to accounts of the copulation of children, or a god in the form of an eagle perpetrates coition upon a beautiful young man.

*W.* But did not all this obscene poetry come into existence in the decay of their civilization? And do they not typify the decadence of a literature rather than avouch themselves the outgrowth of a normal state of society?

*A.* That is why I have undertaken these conversations. I say that our civilization will go down as their civilization went down, unless we can control the course of human history by a wise human providence. We must accept the inevitable; we must make allowances for the sexual passion and subordinate it to high human uses. We must organize institutions which, while giving free play to human passion, will conserve society. Now, it seems to me that one of the best ways of doing this is to purify the passion itself—to free it from all degrading or polluting associations. For it is the mental conceptions we attach to the act which are degrading—not the thing itself. Starvation of the organ is an evil; excessive genital action is an evil. But a natural relation of the sexes, giving free, honest, healthful play to the passion, is only good. And as a man is an imaginative and emotional being, we must permit him to exercise all his faculties, especially those of wit and humor, in connection with his relations to women. A healthful literature, recognizing the sexual relation between men and women, is a possible conception, and one which must be realized if we would save ourselves from the hideous pollution which the last years of Greece and Rome present, and which have been reproduced in some modern communities.

Remember that in all this, the evil lies in the purely selfish and personal gratification of the passion—in regarding the refreshment and satisfaction of the individual instead of consulting in the first place the good of the community, and at the same time the comfort of the person with whom you consort. I may be much misunderstood in all this, but I am certain that in some future time it will be admitted that I have pointed out a real distinction—that in making a plea for a literature of physical love, I cannot be accused of defending the pollution incident to a depraved sexual literature. I affirm that there is not harm but good in a well-told story upon a sexual topic; that there is not evil but good in a romance or a poem which robs vice of half its evil by depriving it of all its grossness. At any rate, I know that the tendency of our popular literature is in the direction of which I speak. It is manifest that twenty-five years hence there will be swarms of poets and novelists who will reproduce the later literatures of Greece and Rome and the present literature of France. This is inevitable. As I have before remarked, if you will carefully note the pleasure which greets Walt Whitman among the

highly cultivated classes, you will see that it is with them a case of "reversion" to brute life. What a singular phenomenon it is to behold these white-cravatted gentlemen, these diletanti, these over-refined aristocrats going into ecstasies over a man "who loves the smell of the armpits"—who pictures the wife sleeping with her hand upon her husband's thigh—who has raised so many "barbaric yawps" over the sublimities of fornication. Truly this is one of the wonders of the time, and can only be accounted for on the theory I have indicated.

In fine, the evil of not recognizing honest sexual literature, and acclimatizing it in modern society, by a wise and tolerant public opinion, is seen in the coarse trash which circulates to-day in our larger cities. This vile, obscene literature omits all references to natural sexual demands, and relates only to what is bestial and horrible. It runs to the extreme of nastiness—just as the suppression of the healthful sexual refreshment gives us self-abuse and sodomy. I call to mind that wonderful fable in Phedrus. A rich husbandman was greatly distressed by the occurrence of certain monstrous events upon his farm. Several of his ewes brough forth lambs with human heads. In his anxiety he applied to renowned augurs in the vicinity; and by direction of the holy men performed those sacrifices and ceremonies which gods and celestial beings are supposed to take delight in. But a certain wise old man said to him, "You do well indeed to supplicate the gods to put a stop to these prodigies; but in the mean time give wives to your shepherds." We can only hope to conquer nature by submitting to her.

*Moral Reformer.* Pray, sir, what scheme would you propose to effect the object you have in view? What arrangements, what institutions could we have for the purpose of satisfying this assumed inherent human impulse, and thus relieve society of the evils of indiscriminate or unsatisfied sexualism?

A. I am very loth to propose remedies. I think I do my part in honestly and unreservedly discussing these great and important facts. To indicate what it were best to do did not enter into my programme. However, at the risk of being still further misunderstood, I will tell you the direction of my thoughts on this subject. It is useless to talk, at this time of day, about reconstructing society. We must rather attempt to discover germs suitable to our purpose, and then develop them into useful institutions. We must accept the present, and what we find therein; no matter how bad we may think the arrangements, we must try to humanize them—make them subserve noble purposes. What do we find in society? We see that the monogamic marriage is considered the highest type

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of sexual relation; and under its sanctions certainly the most worthy races have flourished. It has undoubtedly given birth to the noblest types of men and women that have been seen upon the earth. But in the midst of our large communities polygamy flourishes alongside of monogamy.

For instance, it is said, and I see no reason to doubt the assertion, that there is more polygamy in London than there is in Constantinople—that is, men who can afford it, having one, two, or more mistresses. Here, then, in the midst of our civilization, we find preserved in full luxuriance the remains of a former type of civilization—a type wherein men occupied a lower plane of social organization. Then, again, in large cities we have prostitution—which is simply polyandry, one of the earliest forms of the relation of the sexes. Lady Murray, in her travels in the Himalaya Mountains, informs us that in going up these immense ranges she found the three institutions of monogamy, polygamy, and polyandry flourishing in proximity with one another; but that they were strictly under the influence of climate and soil. Polyandry is the peculiarity of the upper regions, simply because life is so toilsome, and so much hard work is needed to wring a bare subsistence from the soil, that a man cannot afford to keep one woman to himself; and the result is that a family of brothers share one wife between them. Farther down the mountains, in the more temperate and less sterile regions, monogamy is the prevailing form of sexual relation. But down in the lowest grounds, where climate and soil unite in producing luxuriant crops and general abundance, polygamy is universal among the well-to-do classes; for here each man has the ability to maintain several women. We have these three institutions in society now. Some of them must be recognized as legitimate; then those which are utterly objectionable will die out. We must of course preserve monogamy as the highest type of sexual connection; but in addition we must make allowances for human weakness and human necessity. There is, however, one other unacknowledged safety valve for amative cravings, of which I have purposely omitted to speak. I refer to those cases of women who do not sustain the relations either of wives or mistresses, but who have occasional *liaisons*.

Here, then, we have two classes of women—those who receive the favors of one set of men, and those who have occasional *liaisons* with many men, and the men with many women. Hence the sexual institutions of society may be roughly set down as threefold: First, the marriage bed, the monogamy, which is the highest. Secondly, the house of prostitution, the *maison de joie*, which is polyandry in rather a debased sense. Thirdly, the assignation-house, which corresponds in a certain way to the polygamy institution. Now, I

would tentatively accept this latter institution as legitimate to begin with. I would say, "Let us take the assignation-house as the first step toward the organization of Love." Suppose we could have them established under the supervision or patronage of reputable physicians, and let neither man nor woman have access to them but such as produced medical certificates. Let the physician be the physical priest, and determine whether sexual refreshment was needed by either male or female applicant. Every sexual case coming up for adjustment should be a matter of medical advice and direction. Let the physician determine upon the desirability of parties coming together for sexual purposes. In particular, let the sexually diseased have the natural medicine suited to their case.

*Reformer.* Heavens! what a notion!

*A.* Yes, indeed! Do you not know that physicians themselves have at last taken a commonsense view of this whole matter of sexual craving? And that it is now no uncommon matter for medical men actually to prescribe coition for youth of both sexes, and for elderly persons, too? You can see a great deal relating to this interesting subject in the records of the Gynecological Society of Boston. The publications of that useful organization, which numbers eminent physicians and surgeons among its members, contains many most interesting facts and illustrative cases. There are no alternatives for diseased sexuality but coition or a "sad experience worse than death," as Tennyson says. Instead of waiting till actual madness supervenes, physicians now permit the proper sexual satisfaction to men and women whose condition in life is such as to prevent them from satisfying themselves in the mode which society alone prescribes by marriage. Already sensible views on this subject are quite rife among French and English physicians—especially the former. Cases of spermatorrhea are now treated in a natural way; that is, the persons so afflicted are ordered to partake of sexual refreshment, as it is found to be the only sure method of cure.

I cannot very well point out what should be the practical details in regard to every particular case. A wise discrimination, a just regard, even sympathy, for all the variations of human feeling, for all the insuperable necessities of our nature, should preside over the arrangements. My only point now can be this: the assignation-house has its existence in every civilized community. It should be moralized; it should be made to serve social ends. We can taboo it no longer. It is an institution as inevitable as the church or the school, and can be made still less harmful than it is. The evil lies in pretending to ignore it; in condemning it; in trying to get along without it. If every church in the city of New York was shut



up for the next six months, very little harm would result to society, If it were possible to entirely stop all sexual practices in connection with bawdy houses and assignation-houses for that length of time, our city would be the theatre of the most frightful outrages the world has ever viewed. There is an awful moral in this, which every sensible man knows to be true. The sexual passion in man must have its course. It is for society to determine whether we shall continue to have all these surreptitious and secret workings of lust, which lead mostly to misery and often to darker crimes, these debasing and polluting forms of sexual intercourse; or whether the institutions which have grown up with our civilization shall be humanized, purified, sweetened, and made to subserve the best interests of mankind.

Moralists have at last found out that it is in vain to try to keep young men from billiard-saloons and rum-shops by mere denunciations of those places. The only effectual means of getting the young to abstain from these resorts is to supply what they supply—the sociability, the lights, the warmth, the company, the physical stimulant. So, too, with all that relates to sexual craving, to harlotry, to self-abuse, to sexual disease, and so on. These evils can never, never be obliterated until we recognize the requirements of sexuality, and provide what is necessary for its gratification.

*Physician.* I suppose among your other novelties of doctrines you will admit the utility of abortion! That, too, is one of the “institutions” of society.

*A.* No; I judge that abortion is an incident of our social maladministration in all that relates to the affairs of Love. If we do not enlighten the young on all these sexual relations, the women will become pregnant when they do not design it, and in trying to rid themselves of their offspring before its birth, will run the risk of hurting, perhaps destroying themselves. Were my theories accepted, there would be no necessity for a woman's becoming pregnant, and therefore, no calling for abortionists. We must not forget that the great abortionist is Nature herself. I have made some previous remarks on the tremendous waste of seed-life in every department of organized being—of the myriads of seeds of animals, insects, fish, plants that are produced, of which but the minutest percentage attains maturity—the rest being mere waste and dross.

This remarkable fact is particularly observable in the human family. It has been estimated that every woman is the potential mother of over 700,000 young; that is to say, that her genetic organism develops during her nubile life something less than 800,000 ova, every

one of which might, under favorable circumstances, have been the germ of a human being. Now, the fact that women willing to bear children do not ordinarily mature more than eight or nine, and some none at all, shows that every woman is abortive in regard to over 700,000 ova. The woman, in her monthly periods, sheds one or more of these ova. They come down from the ovaries, through the Fallopian tube, to the mouth of the womb to be impregnated; but, failing to meet the male spermatozoa at that point, they pass down and are washed off in the discharge. This, of course, may be called a natural abortion. There is also the artificial abortion induced after pregnancy. In this case the woman pricks the sac containing the foetus, and the flow of liquid results in abortion. But this is perilous. In one case out of six or seven hundred it causes the death of the woman.

In civilized life the conditions of the human body are so various that the operation sometimes brings on inflammation, and so the case results fatally. Many women, too, are from this cause injured in health for the rest of their lives. I judge, however, from the great number of abortionists who are known, and from the still greater number among physicians who are not known, and from the expedients which many married and single women employ, that the percentage of fatal cases is very small—perhaps less than I have indicated above. The percentage of cases in which the woman's organs are injured and her health impaired is much larger; but, doubtless, in the great majority of cases, no very material injury is done—no more than would occur to a woman who had a natural miscarriage. There is, however, no need of any abortion at all in any proper arrangement of the love relation, because it is pure ignorance which leads to the undesigned impregnation of a woman; there can be no impregnation unless the spermatozoa of the man reach the ova of a woman, and that can always be easily prevented in sexual intercourse by obvious precaution. In France, it is understood to be a point of honor with the man that he shall not impregnate the mistress with whom he consorts; and if the necessary physiological knowledge were in the possession of persons who desire to copulate without procreative consequences, there would be no need for abortionists, and the dreadful trade would no longer exist. I charge abortion and all its attendant evils to the account of society, to its blunders, and to its perverseness in not accepting the situation, and not admitting the validity of every institution which administers to sexual needs.

*Old Maid.* What have you to say to my case? Have I not don well to preserve my virginity?—to have abstained from sexual commerce with men, instead of following the natural bent of all women?

*A.* No, you have not done well. I have made the distinction with my other questioners between the social and physical or personal morality. Inasmuch as you have sacrificed self to society, as you have refrained from gratifying the dearest wish of a woman, we may admit that, socially speaking, you have done well. Society as an organism suffers but little from your course. And yet you have lived an immoral life. You have received from your ancestors a certain sexual apparatus, including labia, vagina, and uterus, which organization would be of great utility in gratifying the amative instincts of a man or men. This, in effect, is the natural function of those parts. They are a means of humanizing, of gratifying the other sex. You have deprived them of this pleasure. You realize keenly enough that your eye was made to see; your tongue to taste; your nostrils to smell; your legs to walk; your hands to grasp and touch. You understand that these various natural actions are not only right, but needful to do, for the purpose of exercising and maintaining the integrity of the various organs. But there is one part of your nature that you have neither exercised nor gratified. You have deprived the sexual organization of its natural office. You have not only injured others,—you have hurt yourself. The juices of your body are dried up; you have bad erotic dreams, unnatural desires; in very many cases women in your position take refuge in unnatural practices.

Nature (I use that word in its conventional sense; I recognize no such entity at all) will have vent. The passions of your body implied, moreover, the possibility of your becoming pregnant, and thus aid in peopling the world, as other women do; but the organs you possess for this admirable purpose you have turned to no use. You resemble that person in the Scripture parable, who, having talents which might have been useful to society and brought gains to their owner, went, nevertheless, and buried the money in a field, where it was of no use to anybody. Now, while you deserve praise in so far as you have sacrificed yourself in obedience to society, that public opinion, which demands this sacrifice of you, and which you, as a part of those who form that spiritual power, try to impose upon others, is signally immoral. For you, yourself, are injured physically, and some man or men are deprived of a natural and healthful gratification. It may be that with a proper mate you would become the mother of a noble race of human beings. You have not made a proper use of your faculties.

*O. M.* But, sir, is this matter to be regarded simply as a physical matter? Are there no higher aims in life than to gratify the sexual impulse of a set of men, or to beget children for them?



*A.* The one object of all organized beings is to reproduce themselves. Subsidiary to that is a pleasurable state of existence. Now, you have neither reproduced yourself, nor added to your own or the world's happiness, by using your sexual apparatus in a way to insure such happiness. Therefore you have lived and are now living an immoral life. But, if you please, I will not regard the matter simply in its physical aspects. You have deprived yourself and a certain man or men of the higher and nobler gratification which arises out of the social relation. The home sentiment, the affections, the inspirations incident to a worthy and pure human passion, the love of offspring—all these you have neglected; and in not gratifying them you have starved your nature. True, you can love other people's children; but not as you could love your own. If you love other women's husbands, you live in conscious guilt. Society does not allow you to do that; nor will you allow yourself, if you are a conscientious woman, to think of such a thing. Yet you, as a human being with warm affections, are made to love and to be loved. Your organization permits it; all the possibilities of your nature demand it. You, I repeat, are living an immoral life in every respect; but more especially unjust to other human beings about you, whose demands for love it is impossible for you to gratify.

*O. M.* But suppose I cannot help myself. Suppose I have never been sought in marriage; or that the candidates for my hand were not such as I fairly thought I could intrust my future happiness to?

*A.* Then you are the victim of society; and your case, and the cases of all single women like you, should be a warning against continuing to hold that absurd theory of the relation of the sexes which not only does not accord with facts, but which, being held, inflicts untold misery on millions of human beings. The sexes, it appears, are born in about equal numbers; there is a slight excess of male births, to compensate, apparently, for the extra waste of male life in the vicissitudes of enterprise, of travel, and of dangerous employment; so that at the nubile age there is probably about an equal number of men and women. Now, it is clear that if any woman abstains wholly from relations with the other sex, she deprives some one man of, if you please, his copulative rights. So, too, any man who places himself in a condition that he can not satisfy the sexual and affectional needs of a woman, likewise fails to do his duty. Those conditions of society, therefore, which crowd swarms of women into the factory towns without male companionship, at the same time impressing upon their minds a false and fatal glorification of the virtue of chastity, is doing those women a hideous wrong. They

are cramped, dwarfed, debased; their better nature is crushed and outraged; and there is no compensation. For the secret consciousness of these women is degrading and polluting to them, in telling them that their life is not normal. The highly sensitive feelings of these women, their imaginations which depict to them a thousand delightful possibilities, do but add to the poignancy of the feelings with which they regard their physical destitution.

Hence arise practices unnatural, and body-and-soul-destroying. For this, society is to blame in not, in the first place, recognizing the right of the woman to the natural use of her whole organization—the sexual included. Any institution, whether it be a monastery, a nunnery, a factory, or a community, in which the sexes are separated and allowed no personal or sexual intercourse, is the cause of evils innumerable. It is safe to make the assertion that celibacy is a thousand-fold more injurious than prostitution. There is, I should judge, not more than *one* open and avowed prostitute in 5,000 of the female sex; while nearly *half* of the nubile women, that is, counting virgins, widows, and married women whose husbands are more or less absent from their homes, or who are unhappily mated—more than half the women, I say, are denied the regular, legitimate gratification of their sexual cravings. I argue, then, that male celibacy, as affecting so large a number of women, is a far greater evil than prostitution. For we must consider that, as a writer in the *Modern Thinker* has pointed out, the prostitute, while gratifying men, has her sense of sexuality gratified as well; and some of them lead, physically speaking, very pleasant lives. They do have seasons of wretchedness and remorse; but the associations of the *maison de joie* are often of an exceedingly pleasurable and exciting character. The very difficulty which is experienced in winning women away from this course of life shows the powerful attractions that it has for those who have once entered upon it.

*O. M.* Well, but what can I do? How can I help myself? You know the attitude of society in relation to these matters; and surely in view of that, you would not recommend me to adopt your doctrines and follow them to the only conclusion to which they can lead.

*A.* No; you must bear your cross! I see no hope for you, individually, in attempting to fight the fiat of society. It is a hard thing to say, but you are one of the atoms which must be crushed, that the usual Juggernaut-car of social organization may go on its way and accomplish its destined end. Your case is a cruel one. The case of all women who are denied that solace, bodily and mental, which a proper relation with the other sex involves, is wholly tragic-

al. We are all shocked when a case of severe physical or mental suffering is brought to our view. But were it possible to know of the heart-agonies, the dreadful starvation, the longing aspirations, the pitiful sense of desolation which torture nearly half the women of the race in highly civilized communities—due to the cruel sentence of society, which condemns them to an abstinence and isolation at which all that is best in their nature revolts—should experience the keenest sensations of horror and amazement. Miss Phelps, the author, says, somewhere, that no one can realize the misery of women between the ages of eighteen and thirty. I do not know what she had in her mind when she said this, but I presume she referred to the tortures of unrequited affection, of unsatisfied sexual longing, in women between the periods of womanhood and marriage.

Imagine a case of a woman full of noble passion, who would make a superb mate or mother, but who is bound by the conventional ideas of society. Her passion breaks forth in intense love for some man whom she cannot or dare not marry. Think of the remorse, the self-condemnation of this woman at her inability to control the temptations—the agonies within her! Judged by all we know of the human heart, her desires are very devils, which rend and torment her. The accounts which the early nuns gave of their temptations by devils are among the few revelations that we have obtained of what a woman suffers who denies herself, or to whom society denies the legitimate gratification of her emotions. It is pitiful, it is wondrous pitiful, what agonies are endured all thru civilized society by sensitive, high-strung, passionate women who cannot satisfy their love because of the restrictions put upon them by public opinion. But there is no help for it. Occasionally these passions break out in riot, causing disturbances in families, and disgrace and shame for the persons involved; and these things will never be remedied until society accepts the situation; until it recognizes institutions by which passion will be quieted by being satisfied.

*Wanton.* Pray, sir, tell us what you have to say to our case? what is the verdict of this new physical religion upon the facts of our lives? Do you justify our course of life? Do we fill a place in society which is needed?

*A.* Your case is certainly a pitiful one; and yet your life must have its compensations, you are loth to leave it. The fault I find with the courtesan is, not that she pursues that vocation, but that she is ashamed of it; that she is remorseful; that she accepts the penalty which society chooses to affix to her conduct, and deems herself what society declares her to be—degraded. Two hundred years ago, Thomas Decker wrote an exquisite play full of passion and sentiment expressed in the richest poetry, and he called it the "Honest



Whore." This play, which is in two parts, exhibits the career of a young woman of honorable parentage, who, having taken up with the vocation of a prostitute, is loved by a high-flying, loose, but not altogether worthless fellow, marries him, and thenceforward leads a strict and virtuous life.

The character of this young woman, as painted by the poet, is one of surpassing loveliness; I know not a more beautiful creature in the whole round of the Elizabethan drama, where many splendid female types are found; yet in the mouth of this heroine, Decker, animated by that, as I maintain, entirely false prejudice which society has always pretended to feel against the courtesan, places some remarkable sentences descriptive of the shame and remorse constantly present to her mind while she was following the business you follow. This is the passage:

"Like an ill husband, though I knew the same  
To be my undoing, follow'd I that game.  
Oh, when the work of lust had earn'd my bread,  
To taste it how I trembled, lest each bit,  
Ere it went down, should choke me chewing it.  
My bed seem'd like a cabin hung in hell;  
The bawd, hell's porter; and the liquorish wine  
The pander fetched was like an easy fine,  
For which, methought, I leas'd away my soul;  
And oftentimes, even in my quaffing bowl,  
Thus said I to myself: I am a whore,  
And have drunk down this much confusion more."

If this is the way in which a wanton regards herself, how can she expect that society will think better of her? There can be no hope for social recognition until we have a class of women of pleasure who will insist upon their own respectability; who will say, "If we are inevitable, if prostitution is an admitted institution; if it supplies a social need, we demand a recognition by society of that fact. Our business is in itself as reputable as any other business. We are a necessity." My quarrel with you is, not that you are a courtesan, but that you are a depraved woman; that is to say, accepting the verdict of society as to the degradation of your calling, you become degraded.

The wanton, satisfying a social need, must be tolerated; a prostitute, spreading syphilis and poisoning the springs of life, is a public nuisance and a calamity. Your crime is, not that you submit to the embraces of men you love, but that you permit indiscriminate intercourse—that you admit to your bed the drunkard, the diseased person—and that you do this for money, for dress, for display, and

not uncommonly for strong drink. You ought to keep your bodies and your souls pure. In all ages there have been women who have been wantons, who have satisfied the sexual needs of many men, who have, however, been self-respecting, who have controlled kings and courts, who have entered into diplomacy, and who have been a potent agency in human affairs. They have been noble types of women, physically and mentally. The profession is not necessarily a degrading one, and my quarrel with you is, that you do not insist upon recognition; that you do not respect yourselves. Let society talk as it will about the wanton; society itself, in its present attitude, can do you no good. The Magdalen asylums are an insult to you and to all women. They also assume that degradation on your part which society inculcates, and you very properly refuse to have anything to do with them. Every organization which starts upon the assumption that you are a degraded class, and that your business is a moral wrong, is a reflection on all that is best in human nature. The true starting point of any effort to amend your general condition lies in the recognition of you as a legitimate outgrowth of civilization; in humanizing your life; in acknowledging your value; and in putting you in a right relation to society. You must no longer be debased, or insulted, or outraged by misplaced pity, by hypocritical condolence. If you are inevitable, if society must have such women as you, then assert your right *to be*—assert and maintain the essential nobleness of your vocation.

*W.* This language is indeed strange to our ears—we, who have been derided, insulted, and regarded as outcasts. One would think you intended to imply that we were of as much value as the parsons.

*A.* Yes, perhaps of more value. They satisfy a spiritual need; you, a physical and emotional one. You are both outgrowths of civilization. I am free to admit that your lives are in a certain sense immoral. In commencing your career, you have inflicted great pain upon your friends. In continuing it, you very probably injure other women. Some of you are so vicious and debased as to keep up your calling when diseased; and hence that dreadful scourge of syphilis, which comes primarily from you. If you were conscientious, wholesome, honest women, you would realize your wickedness in not preventing this dreadful physical scourge. It is in your power to save society from it; and the regulations which have been adopted for the purpose of protection in France, England, and to some extent in this country, would all be unnecessary were you women to take the matter in hand, and create a public opinion among yourselves, and render unendurable the lives of those among you who submitted to the embraces of men while diseased.

Bear this in mind—that the reform of prostitution must begin among the followers of the profession themselves, by their becoming self-respecting, by their recognizing the fact that their calling has been a necessity in all ages, and especially prominent in all civilized communities; and that it is essentially as respectable as any other calling. There is no physical or moral evil in satisfying the natural wants of the other sex; on the contrary such a use of your sexual organization is moral, normal, natural. Hence society as at present organized cannot do without you. You must exist to satisfy the sexual needs of the race. Such being the case, demand of the men who use you, and the women who abuse you, that your calling shall be respected; assert boldly that what is inevitable cannot be itself wrong.

*W.* Pray, point out to us in what respect our calling is moral, and in what immoral?

*A.* Understand me. I do not mean to say that in a properly constituted society there will be such a thing as a prostitute. The time is, I believe, coming when there will be no need for women who sell themselves to satisfy the sexual wants of men. All love should be unbought. The rain comes on rich and poor, the just and the unjust alike. You are a part of the present civilization. In that civilization of which I dream and for which I work you could not exist, for there every woman would necessarily obtain her natural social satisfaction, and every man also. There would, therefore, be no place for the mercenary woman, the woman who sells herself for hire. But I do not blame you for what you do in this respect—at least no more than I blame the girl who sells herself to some old-rich man.

It is a fact that nearly nine women out of every ten who get married enter into that relation merely for a home and to be taken care of. These are cases of mercenary sexual connection, precisely as yours are. The man offers the woman maintenance and dress if she will share his bed, and bear his children, and make his home comfortable. You also are paid by men for sharing their bed. There is very little real distinction between the two cases. And yet it is not to be denied that prostitution, as at present constituted, is a cause of disease, gives rise to many difficulties in the community, and results in a waste of human life and pleasure. This ought to be reformed, but the reform I insist can be begun only in two ways. First, by a change in the attitude of society toward the prostitute; and by the courtesan's recognition of her own useful function, and by her becoming self-respecting and self-regarding.

Remember this: that any woman who submits to the embraces of a man who is distasteful to her, for money, performs an immoral



act. If, however, a man comes to you, who is perfectly agreeable to you, who is in need of the sexual gratification that you can afford, who is not bound by other ties, whose relations with you involve no family difficulties and will injure no other woman, there is nothing necessarily immoral in the connection which you may have with each other. The misfortune is, however, that in society, as at present constituted, you cannot have this relation without being under the ban; so as you violate the edicts of society, you incur the penalties of the moral law.

*W.* You seem to leave out of sight one essential point connected with our way of life. You forget that most of the women who take to prostitution as a profession, do it as a means of livelihood. We live by our trade as others do by theirs. How, then, can we make all these distinctions in regard to men that you inculcate? Money is needful that we may get bread; and if a man of ordinary decency offers us money for sexual gratification, we cannot stop to make a thousand inquiries which have no relation to the act itself. All the women that I know in this way of life do first carefully ascertain whether the man who proposes to lie with them is free from disease. And I do not think I am acquainted with one woman who would willingly spread disease if she knew that she was in a condition to do so. But to the point—we must live, we must have bread, and those who seek our society must help us to get it.

*A.* That is all very true. You are in precisely the same condition as the women who are compelled to marry for a home. There is no help, perhaps, for all this under present circumstances. But all kings should act so as to render kings unnecessary in the future, so all prostitutes should live in a way to prepare and provide for the time when prostitution in its present form will be unknown. Such of you as have had employments should try to follow them, and so be spared the necessity of merely selling your love. Those who have had no industrial training, should try to acquire it, and in maintaining themselves, take care that their love should be free. I hope to see society willing to recognize and receive a class of women—artists, sculptors, writers, who, being ready to renounce hopes of maternity in order that they may the more perfectly cultivate themselves, will all be allowed to devote themselves to a certain extent to the sexual needs of the men in the non-procreative direction. I think there is already growing up a tolerance for this class of women—those who do not seek mercenary connection, but who surrender themselves freely to men they admire and love, without money and without price.

The growth of such a class of women would rob prostitution of its worst features. In all ages certain women, dancers especially,

and girls connected with the lighter forms of drama—women, moreover, who have had their standing in high favor with the public, have lived lives of pleasure, and society has, in a measure, tolerated them. This class should be added to largely.

*W.* But is it not true that in pursuit of our calling we incur great physical and mental perils? Take the case of one of us who kept herself clean and free from disease, who has been careful in the selection of her friends, yet do you not think she has been injured more or less by the life she leads?

*A.* You are injured in the first place by a secret consciousness of guilt; that is, the law which society imposes upon you is always a fetter upon your spirit. You are conscious of a sense of degradation on entering any public place frequented by decent men and women. The reformed harlot, whose career Decker sketched, thus describes her feelings:

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When in the street  
 A fair young modest damsel I did meet,  
 She seem'd to all a Dove when I pass'd by,  
 And I to all a Raven; every eye  
 That follow'd her, went with a bashful glance;  
 At me, each bold and jeering countenance  
 Darted forth scorn: to her, as if she had been  
 Some Tower unvanquished, would they vail;  
 'Gainst me, swoln Rumor hoisted every sail;  
 She, crown'd with reverend praises, pass'd by them;  
 I, though with face mask'd, could not 'scape the Hem;  
 For, as if Heaven had set strange marks on whores,  
 Because they should be pointing-stocks to man,  
 Drest up in civilest shape a Courtesan;  
 Let her walk saint-like, noteless, and unknown,  
 Yet she's betray'd by some trick of her own.

With this secret condition of your feelings and consciousness, it is not possible to rise to any great height, unless you are women of great self-assertion, and are liable to express a strong contempt for public opinion. The more sensitive and refined among you, those who are most impressed by this temper of society, these feel the most degradation. Thus the best and purest-minded prostitute is the one who is most crushed down by the weight of scorn which society most unjustly heaps up against you. It is idle to fight against fate. Henry Clay once scandalized the Abolition party by declaring that "what the law called property *was* property"—referring, of course, to the Slave laws. Now, objectionable as that remark appeared to the Abolitionists of that day, Henry Clay but spoke the truth. And there

is no help for it; the women whom society degrades *are* degraded. Their lives cannot be noble or useful, free or healthful, unless they have social recognition. You labor under this terrible disadvantage, and it can only be counteracted by the cultivation of a public opinion which will be more tolerant and favorable toward you, the precipitation of which event will be undoubtedly hastened by some of you, at least, leading noble, useful lives.

In a social reform movement which was recently started in Washington, some very respectable women had the courage to go and interview the keepers of the houses of prostitution. They found to their surprise (though I do not see why they should have been surprised) that many of these persons were sensible, kind-hearted women, very conscious of the social degradation which followed their profession, and anxious to amend their ways if it were possible; in fact, they differed in no respect from other women, except that they felt the cruel inflictions of society, and calmly accepted the verdict as just.

In addition to this degradation, many of you suffer from the physical evil of admitting to your bed all manner of men, their pay only being considered. This of course is a physical degradation. No woman can submit to the embraces of a man who is repulsive to her without self-pollution; and hence all connections which are distasteful are physically injurious, and should not be tolerated by a woman of spirit, even though her calling be that of a wanton. You should so organize your life that the men with whom you consort are such as you can respect, and in accepting whose embraces you do not pain or degrade yourself. When polyandry was the distinguishing characteristic of the marital relation, in very ancient times, the woman did not feel herself degraded by accepting the embraces of many men, or of all the brothers of a family. It was an institution sanctioned by society, and which subserved the social needs of the time. Hence, the woman's conscience never reproached her. You must try and make your life agree with its ideals. You can not become honest women in the sense of entire abstinence. Your training, your education, the accidents of life, have made you what you are. But you can be self-respecting; you can keep yourselves physically pure and free from disease; you can order your life so as to live without conscious degradation. This you must do. A woman who has *liaisons*, who changes her partners frequently, but who entertains sincere affection for the different men with whom she consorts, can lead a physically pure life, and is not injured by her conduct.

Your organization soon betrays personal depravity. A common prostitute can be known in the streets by her voice. It is one of the peculiarities of the passion of Love that it reveals itself to the sensi-



tive ear in the tone of the voice. The dissatisfied wife is discovered by shrill, sharp tones; the young girl crossed in love, by plaintiveness; the woman in a happy love relation, by sweetness, purity, and fullness; the prostitute who degrades her body is soon known by the harsh croak which is so offensive to the sensitive ear. We are already, in a rough way, familiar with the change effected in the voices of males by injury to the genital organs. The splendid bellow of the bull is changed to the squeak of the ox when the animal is castrated. The removal of the testicles in men gives that alto voice which was employed in former times in the masses of the Roman Church. In fact, any injury to the genital organs of man or woman, or their abuse, betrays itself in the voice. The manly man has a deep, honest, round bass or baritone voice; the womanly woman has the pure, sweet, high tones. It is notorious that a woman can not be an actress and at the same time a prostitute in the common ordinary sense of the word. A life of wantonness destroys the integrity of her voice, and injures her in her profession. But the woman who has *liaisons*, who indeed changes her companions, but experiences for the time being a real affection for each of them, she may retain the pleasing *timbre* of her voice. So, if you wantons wish to retain one of the sweetest qualities of your sex, an agreeable voice, let me warn you against giving yourselves up to every man who seeks you out. Never submit to sexual intimacy unless real desire prompts you, and the partner who offers himself is personally agreeable to you.

*W.* Ah, it is all very well to talk! When one is in a bawdy house, one has to submit to its arrangements, and give way to its etiquette. What would the madams say if we wanted to have our own choice in these matters? We are not there to please ourselves, but the men who resort thither; and if a man asks for my society, and is willing to pay for it, the madam allows no alternative but to consort with him, or quit the house.

*A.* That is why the bawdy house as at present constituted is almost a pure evil. Men regard it as they do a water-closet, or a vessel of dishonor, for the gratification of brute impulses. But you women must not live in these houses. That would be the first step to a vindication of your profession. Have your own apartments, or frequent assignation-houses. Get up private circles of male friends whom you can respect. Live purely, naturally; but never put yourselves in a position where you are compelled to satisfy everybody that comes along; never let the sexual operation be a matter of coercion. Life with you, as with every one else, should be free, not coerced.

*W.* Have you any remarks to make as to our relations with men—how we should treat them?

A. The moral rule applies in all these cases. The gratification of yourself should be subordinated to the gratification of the person with whom you consort. That is the first consideration. One of the terrible evils connected with prostitution as well as marriage is the unwilling submission of the woman to the man in these cases. She does injury to herself in not having his happiness at stake rather than her own. She does an injury to him because it is her duty to make the relation pleasant, a matter of real enjoyment. You must to a certain extent sacrifice yourselves, or, at least, you must think first of the person with whom you consort. Wise wantons understand this as a matter of policy, and hence affect a passion they do not always feel. The woman who understands her business, if she is dealing with a man of sensibility and refinement, knows that it would be repulsive to him were he to have the sexual orgasm without some corresponding physical emotion on the part of the woman. Therefore she at least affects a sexual excitement which she does not really feel. But it answers its purpose, and that is the gratification of the person so entertained. Too frequently it is said that women of your class surrender themselves doggedly and without emotion, yet who have lovers with whom they feel real physical pleasure.

*Lothario.* What verdict does this new physical philosophy pass upon men and women of what may be called "inconstant" lives—the man of gallantry and the coquette, the woman of perpetual flirtations and ever new *amours*—using these terms in rather a broad sense? They have been generally spoken against in society, and abused by moralists and continent people. Have we any justification? Or are we wholly evil? Or is the mixed blame and tenderness manifested toward us justified by our lives?

A. A correct social philosophy will allow for very great differences in the individuals who compose society. All progress, the scientists tell us, is from homogeneity to heterogeneity, from uniformity to complexity. Now, viewing man simply as a being who is to copulate and beget children, there would of course be but one type of the sexual relation. But in the progress of the race and of civilization great differences arise; and to trace these, to show their connection with the primal impulses, and to make allowances for all divergencies, is a part of the duty of social philosophy. The different forms which the marriage relation has assumed among men are due to this branching out, as it were, from the main trunk of the sexual instinct. Society must accept the different phases which Love assumes as being legitimate. And instinctively it has done so.

The *amours* of handsome, brilliant, magnetic men have been tolerated in all ages. While they have lost caste with the more staid and conservative members of society, women almost universally have

a liking for them. So, too, with the coquette, the flirt, the woman who, while in society, is still very close upon the social boundary which obtains in her time—she also has been tolerated, and *fêted*, and petted, while, at the same time, she has been included in the same sentence of merciless condemnation with the Don Juan and the Lothario.

In other conversations I have pointed out wherein the person who pursues his own gratification is immoral. But there should be a discrimination. I verily believe that some men, and very many women, are inconstant, of, if you please, loose in their lives, from a mere excess of admirable qualities. A woman with highly developed sexual organism, with vivid fancies, with a great desire to charm and to please—she may be inconstant, that is, wholly unable to concentrate her affections upon one man, from the very exuberance and richness of her passional nature. She delights in love and in lovers; she likes to gratify, to please, to excite, to stimulate, to let, not one man, but many men, into that heaven of passionate love which so many men, desire.

The butterfly, the papilionaceous temper, is recognized by Charles Fourier; and wisely, for it is a peculiarity of certain men in all high civilizations. Dancing girls, actresses, singers, and many other classes of female artists, have realized this instinct in their times. The Bacchante, with zone unbound, is an ever-recurring figure in Greek and Roman literature. She should have her place with us, and she will have her place. That mean, hard, rigid moralism which would crush out these luxuriant natures, which would degrade these generous, amiable, loving, inconstant, delightful men and women, would deprive humanity of characters which add much to the pleasure and enjoyment of life.

Now, do not misunderstand me. I do not for one moment defend the man who deliberately seduces a foolish, fond, young girl. Neither can I countenance those men and women who, having taken upon themselves marriage vows, fail to live up to that standard of social morality which those vows ever imply. The fiat of society must be respected. But the aim of all intelligent people should be to make allowances for the perturbations which are ever occurring in society. In astronomical phenomena we are familiar with the fact, even amid the operations of those invariable laws which guide and control the universe of suns and stars, there is a certain degree of perturbation which must be allowed for. And so with human society. In the great stream of human affairs we must take into account those eddies which diversify its course.

*(To be continued in our next issue.)*



# ABSTRACTS and GLEANINGS

## HAIRPINS IN FEMALE BLADDER

Dr. W. P. Manton (A. J. Obstet. Sept., 1919) describes the case of a servant girl, aged 23, who was admitted to an asylum in 1894 suffering from maniac-depressive insanity. At seventeen years of age she had been caught in a rainstorm and thoroughly soaked, and thereafter suffered from dysmenorrhea. When twenty-three, at one of her menstrual periods, she became restless, sang and talked much, and for several weeks following was much excited. This elation was followed by a period of depression and later she became stupid, remaining in bed all winter and rarely speaking or helping herself. In the following May the catamenia reappeared and she again passed into a state of excitement and was admitted to the hospital. On October 15th, of the same year, she was dismissed, having recovered her normal mental condition.

During the ensuing twenty-three years she was readmitted and dismissed five times. Her final stay at the asylum covered a period of about twelve years.

On February 2, 1908, she developed a severe cystitis. On the twentieth of the same month a foreign substance was discovered in the vagina. This turned out to be two hairpins which were removed with difficulty, the sharp points having become firmly fixed in the vaginal wall. It was then discovered that she was a habitual masturbator. A week later, while irrigating the bladder, a calculus surmounting a much corroded steel hairpin was found in that viscus. The points were deeply imbedded in the mucosa so that when the bladder was partially filled the stone swayed back and forth in the urine. Suprapubic cystotomy was performed and the foreign body extracted intact. The calculus measured two inches in diameter by one and a half inches in thickness. She made a good recovery, but the abdominal wound failed to heal, leaving a fistulous opening the size of a slate pencil, from which pus and offensive urine escaped. Nine months later, when an attempt was made to close the fistula, another large phosphatic stone, irregular in shape and slightly embedded, was found occupying the bladder neck. On account of its size, the stone was broken up and washed out. The patient made a very slow convalescence, but finally appeared as well as usual and gained in weight. During the next few years her physical and mental condition varied greatly, but for the most part she was uncomfortably active, boisterous, untidy and unruly.

In July 1915, she began to complain of pain in the abdomen and

back, and during the following two years she moaned a good deal, even when asleep, but a definite cause could not be determined. She died in October 1917, ten years after the first operation.

At autopsy the bladder was found to contain a large stone which had formed around a common hairpin. The calculus was found to be composed of phosphates of calcium, magnesium, sodium and potassium with a small amount of calcium carbonate and some organic matter.

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#### A TYPICAL CASE OF EXHIBITIONISM

Dr. P. Garnier ("La Folie à Paris") describes the case of a young man of twenty-six, employed in the French government, and belonging to a highly respectable family; he had received an excellent education. He was the son of one of the most distinguished engineers, who had rapidly succumbed to cerebral affections, and his mother was weakminded. He gave evidence of great mental instability and of extreme variableness in his tastes and inclinations. There were noted in him odd flights, phases and ambulatory automatism, strange impulses, characteristic of his state of mental degeneracy and bearing witness to a singular aberration of the genital instinct.

Yielding to an irresistible morbid desire, he used to open the door of the shops of dealers in gloves, underwear, dresses, etc., where he perceived a number of girls. He went no further, but stopping on the threshold of the shop, quickly and without speaking a word, exhibited his genital organs, and then beat a hasty retreat.

There was no orgasm, no sensual appetite seeking a more ample satisfaction. This brief exposure of the genital organs was the culmination of the impulse, which immediately disappeared. "It was necessary," he said, "that they should see me—that was the only need that I had to satisfy, but it was stronger than I."

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#### SYPHILIS IN PREGNANCY AND THE NEWBORN

Dr. W. W. Wells (Jour. Oklahoma State Med. Ass'n.) says when a syphilitic woman becomes pregnant or a woman is infected with syphilis at the time of conception, interruption of pregnancy is the rule. A syphilitic woman may bear a living child that does not show syphilis but not the first born after infection; a syphilitic woman usually has two or three abortions progressing further along in pregnancy each time, then one or two still-births, then a living child which dies soon after birth; and finally a living child which may show no symptoms of syphilis.

## CASES OF NYMPHOMANIA WITH FATAL ENDING

To P. Moreau we are indebted for the report of a case of an extremely violent case of nymphomania, accompanied by intense delirium and resulting in a few days in death. A young girl developed an attack of nymphomania as a result of a marriage that was to take place but did not take place. Her songs were cynical, her gestures lascivious, and the efforts that were made to restrain her increased her excitement. Every moment she sought to escape in a state of complete nudity; the efforts of several vigorous men and the bonds they applied scarcely succeeded in keeping her in bed and preventing her from throwing herself on individuals of the opposite sex, whom she incited to the venereal act. Her nights were passed in insomnia; her face was red and burning; her tongue dry; her pulse accelerated. After several days this attack resulted in death. At the autopsy they found the ovaries covered with cysts.

Louyer-Villermay has reported a case whose features recall the preceding:

A girl of thirty, gloomy and taciturn in character, but whose conduct and feelings were above reproach, was suddenly seized one day with an attack of nymphomania; she made the most lascivious proposals; threw herself on the guard whom they had placed over her, urging him in ardent terms to satisfy her desires; then she threw herself on the priest who came to see her and begged him to gratify her feelings.

They bound her hands, they exorcised her, they plunged her into a bath; they applied leeches. This treatment secured her a fairly calm night. But next morning there came to her a furious desire for venereal pleasures. She took off her chemise, got out of bed, and throwing herself into the arms of a workman whom she met, she asked him to satisfy her. They bound her and exorcised her again. For nine hours she was delirious, uttering the most indecent words. Then came complete prostration. The pulse became wretched; hiccoughs were noted, then a spasmodic laugh and she died in the midst of a cold sweat.—Cited by L. Thoinot: *“Medico-legal Aspects of Moral Offenses.”*

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## SOMETHING ABOUT GONORRHEA AND ITS PREVENTION

Dear Doctor Robinson:—A doctor who is preparing a circular relative to the early treatment of gonorrhea and syphilis asked my opinion. I told him I believed prophylaxis would do more to stamp out the disease than anything else. My wife read what I had written and suggested that I send you a copy together with a re-



newal and check. I am doing as she suggested. The letter is as follows:

"Dear Doctor:—Your letter at hand and I am sure we will all be glad to receive your circular on the early treatment of gonorrhea and syphilis, and what I said in regard to prophylaxis relative to this disease I still believe. The present method of getting at these cases will do good in a measure simply because something is being tried when heretofore nothing was being done. Yet a great number will suffer in silence rather than have their case made public. For they soon learn and have already learned that the fact is pretty generally made public that they have a venereal disease. And no one really enjoys having it and it will be a long time before it will be popular like having an operation for appendicitis or Lane's kink. And, as a result they avoid going to a doctor and when possible give a fictitious name, thereby making it hard to run down the source of infection.

"I have never believed that the high percentage of cases of gonorrhea in a community given by some doctors was correct; a lot of nasty discharge cases one sees are not gonorrhea. It is appalling how unclean in regard to their sexual organs some otherwise very clean looking people are. They may bathe every other part of their body at least every Saturday night or every month and let the parts in question go.

"A woman with a clean face gets on the table for an examination and when her skirts are arranged there comes a sensation to the olfactories that cause you to place your hands "masonically" and give the grand hailing sign of distress. And isn't it the truth that some of them know not the difference between a douche and a submarine? And if they were made acquainted with the use of a douche many would be too lazy to use it and others would think such a procedure, especially near the menstrual period would be injurious to health.

"I have seen discharge in the male that I am sure was due to this foul condition in the female and not to a gonorrheal germ. I bet that anyone could avoid getting gonorrhea if he or she knew how to use soap and water properly. A man with gonorrhea is of course anxious. The least discharge causes him to worry. He hunts for it, and if in the process of healing the discharge diminishes he will squeeze and squeeze the organ to bring, if possible some of the discharge into view thereby keeping a sore point constantly irritated instead of leaving it alone and at absolute rest like an ulcer or a broken arm.

"A little prophylaxis and knowledge and common sense, would, I think, do a world of good and would do more to put the gonococcus in the same boat with the cause of malaria than any other thing. Very respectfully, *Albert A. Crabbe, M. D.*, Traer, Iowa."

# THE AMERICAN JOURNAL OF UROLOGY AND SEXOLOGY

WILLIAM J. ROBINSON, M. D., Editor

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## NOTICE TO OUR SUBSCRIBERS

For a number of reasons which it is not necessary to discuss here in detail, but two of which may be mentioned, namely (1) the protracted printers' strike which upset our schedule and (2) the shortage in paper, we have decided to publish the *American Journal of Urology and Sexology* during the year 1920 as a quarterly.

The price of the quarterly will be \$3.00 per annum, single copies \$1.00 each. To most of our paid-up subscribers there will be a balance due of \$2.00. This balance will be used to extend their subscriptions for the proper number of months during the year 1921, or, if they prefer it, they may instead order books from our list to the amount of THREE DOLLARS (\$3.00). The list of our books from which a selection may be made appears on the last advertising page.—Subscriptions received from Physicians only!

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## DOES NAKEDNESS TEND TO PROMOTE IMMORALITY?

*By the Rev. A. E. Whatham.*

In an article entitled, "Why Wear Clothes," which appeared in Hearst's Magazine for August 1920, the writer, Mr. Ernest Thompson Seton, the well-known traveller, in asking the question which I have adopted as the heading of my present thesis "assumes," because Mr. Seton cannot be said from any scientific investigation of the important problem involved in his question to have arrived at any warrantable conclusion on the point at issue. In fact, as such an investigation does not even briefly appear anywhere in his article, he cannot accurately be said to have arrived at any conclusion at all on the matter, but merely, as I intimated, to have expressed an assumption—that nakedness does not promote immorality.

In opposition to Mr. Seton it is our present object to show that nakedness does undoubtedly promote immorality, that is, female nakedness, since it is to this particular nakedness that I intend to confine myself in this reply to Mr. Seton.

We shall begin our inquiry by dismissing as inadmissible to the

present argument the chief evidence introduced by Mr. Seton to the effect that certain primitive peoples are accustomed, both males and females, to go entirely naked, no immorality resulting from such bodily exposure.

Had Mr. Seton only stopped to consider the extreme dread with which savage and primitive peoples regard the sexual act, and the many taboos put upon it accordingly, added to the fact that seldom beyond the circles of highly civilized life does a nude woman possess any beauty of form with which to sexually attract the opposite sex, he would scarcely have ventured to refer to the nudity of primitive and savage peoples. Here we have shown that the reason why female nakedness exerts no immoral influence over the males must be sought in other causes than assumed indifference of men to the nakedness of woman whenever such exposure has become customary. It is evidently with these facts well in mind, that Forster, quoted by Northcote (*Christianity and Sex Problems*, p. 55), says, "whoever thinks of the sight of nakedness as a practical sedative of sexual feeling in modern society deceives himself" (*Sexualpädagogik*, Vorwort).

Now Northcote does not say whether Forster, like Mr. Seton has in mind both male and female nakedness, but whether he has or not the fact remains incontrovertible that female nude beauty has many more points of expression in the human form than male nude beauty, if, indeed, the word beauty is applicable in any sense to any part of a man's nude body. This may be in many respects regarded as grand, even awe-inspiring, but as for beauty as we understand by that term, it does not possess any. I do not mean to say for a moment that the nude body of a perfect man with its large frame and great muscles, has no sexual attraction for women, since it often has; but the point I desire to maintain is that the physical beauty of a woman as mere beauty is far superior to that of a man, and that I am here fully confirmed by the canons of Art is shown in the fact that Artists both male and female depict the form of a nude woman much more frequently than they depict the form of a nude man.

Without further discussion, therefore, we take as conceded, the position that a nude woman is a more beautiful object than a nude man, which of course means, that the former is more attractive than the latter, consequently, the only question now to settle is as to whether this attraction is more physical than mental, and if the former rather than the latter, whether it ought to be allowed to continue so amongst a civilized community whose aim is supposed to be the production of an ever-developing ethical nature.

That this question is of much greater importance than might at first be thought is seen not only in the fact that in the early days of



Christianity many followers of Jesus attempted to form spiritual marriages, but to-day there is a large and growing circle of enthusiasts who advocate the spiritualizing of all sex relationship, except perhaps in a few instances where offspring is desired for its own sake. However, even apart from such marriage, there are very many persons who affirm that woman's dress should not be a subject open to discussion from the standpoint of morals, since men's sexual passions ought not to be affected by feminine attire.

Now were this last assertion correct there would of course be no force at all in the scathing tones in which the press and pulpit call attention to the unusual exposure of nude charms by the society woman of to-day owing to the scantiness of the material of which her costumes are composed on every occasion.

The Over-Seas Daily Mail reports the Archbishop of Melbourne, recently returned to England to attend the present sitting of the Lambeth Conference, as "gravely disturbed by the social changes." The same issue under the heading, "An Age of Undress," does not hesitate to say, "Woman, we are told, is losing her modesty and abandoning all reserve in a determination not to be 'left on the shelf' in a generation whose males of marriageable age have been so largely killed off by the war." In commenting on the recent "filmy Ascot frocks," it says that many of these dresses having been weighed "it was found that they reached as little as eight and ten ounces" (June 26, 1920, p. 529). Surely we have returned to the Egyptian use of "woven wind" by our modern woman, whose outline form and nude flesh are undoubtedly fully as much exposed to-day as these were by the attire of the ladies of the ancient land of the Pharaohs.

With regard to the point of the possible loss of modesty by woman in thus exhibiting to-day more of their nude charms than formerly, that is to say, for many ages, if these women, as The Over-Seas Daily Mail suggests, were actually adopting this scanty attire for the sole object of winning husbands in a matrimonial market so lamentably depleted of males, I do not think that they could be very much blamed, if, in fact, blamed at all. But I doubt very much whether they are exposing themselves to this terrible reproach by press and pulpit of lacking in modesty merely because they are over-anxious to procure husbands where few husbands are available. The history of morals fully demonstrates that amongst civilized peoples of all times just such exposure has been practised by women as is complained of to-day, practised not for the sake of winning husbands, but for stirring up in men the sex passion by which women, especially beautiful women became more fascinating to men, in other words, more sexually attractive.

The truth is that most women in times past did not care how they fascinated men so long as they did fascinate them, and the modern woman has not altered one iota in this particular, for she will continue to fascinate men in any manner that society permits, even if fashion decreed that she should wear less than she already wears. In the matter of dress women as a whole have no modesty whatever, a statement the sight of a fashionable gathering will amply confirm, as most of the costumes are, as many women themselves admit, absolutely indecent.

complete elucidation of any problem. Northcote begins by informing us that the general public thinks and feels primarily with the ordinary impressions of life, a fact, he says, which gives artistic exhibits a crude social significance not commensurate with their esthetic or symbolic rationale. But why should not the general public think and feel primarily with the ordinary impressions of life? That these impressions by education

In simple English, what Northcote means here is that the cause in the sphere or department of morals that produces "the excessive popularity of the nude," is a "dangerous symptom," which needs to be eradicated by educational and other processes. That any special student of sexual psychology, such as Northcote undoubtedly is, could have written such a sentence as the one we are examining is astounding beyond measure, since it shows that experts in their own particular line sometimes neglect to use that analytical faculty essential to the complete elucidation of any problem.

We hold it, then, to be an irrefutable assertion, that women dress in scanty attire, otherwise, expose as much of their nude charms as they possibly can, for the sole reason that by this exposure they fascinate men, whose fascination of course is the result of their animal passion having been stirred into a more or less unusual activity by the sight of the said nude charms. For Mr. Seton, or anyone else, to doubt that female nudity tends to promote immorality, merely shows that he, including others so holding, simply does not understand the question he attempts to handle. The very fact that the perfections of a beautiful woman's form have been called "charms," is sufficient to indicate the physical as well as the mental effect they have upon the opposite sex. Nor is this surprising when we reflect that this effect is exactly in accord with nature's laws. Says Northcote, "The general public thinks and feels primarily with the ordinary impressions of life; a fact which gives artistic exhibits a crude social significance not commensurate with the esthetic or symbolic *rationale*. Hence, practically," the *excessive* popularity of the nude is a dangerous symptom, the moral cause of which should be con-

should become refined we concede, for this means civilization. But that their existence should be viewed as giving artistic exhibitions a crude social significance not commensurate with their esthetic or symbolic rationale, is somewhat strange, to say the least. It is surely natural that the general public should think and feel primarily with the ordinary impressions of life, and if because of this natural tendency certain artistic exhibits are made to present a crude social significance not commensurate with their esthetic or symbolic rationale, is not the dangerous symptom, as Northcote assumes it to be, seen in the excessive popularity of the nude, due entirely to the particular kind of exhibit and not to any original cause existing in the minds of the general public? The popularity of the nude, meaning here the exhibition of the nude female, is certainly not a dangerous symptom, but, on the contrary, a very healthy symptom. Danger is only seen when this popularity becomes excessive, a danger which is not to be guarded against by educational and other influences, but by the elimination of, or at least, very great moderation in, the character of the exhibit which produced this excessive popularity which Northcote rightly characterises as a dangerous symptom. Northcote's mistake, of course, is his possibly unconscious attempt to lay the blame for this dangerous symptom on the general public for thinking primarily with the ordinary impressions of life, and not on exhibits of the nude, where the blame should be placed, since it is these exhibits which too strongly effecting the ordinary impression of life of the general public, create the excessive popularity of the nude.

When Phallicism, otherwise, Sex-Worship, was originally introduced, it was as pure a form of religion as men ever invented wherewith to worship the Creator. As the author of life the Creator was more clearly present to the mind of man in his organs of life and their symbols than anywhere else or by any other means. A standing stone, or a hole in the earth or rock, used as objects of worship originally brought no profane smile to the face, or profane thought to the mind, of the worshipper, who with equal reverence adored and referred to the living symbols. As time went on Sex-Worship naturally became debased for reasons too many and too deep for us to discuss here. It was the same with the nude in art both in sculpture and painting. Originally the idea in both was undoubtedly pure, but it soon became debasing. Frederick Robertson, in a passage quoted by Seton Churchill, and requoted by Northcote, "reflects forcibly upon the sensuality produced upon the Greeks by their own works of art," and there is no need for us to recall the details of the cesspool which the nude in art made of Rome and Pompeii.



It is recorded that when man was pure he went naked, and was not ashamed, but that when he fell he clothed himself, a protection against impurity which even his Creator is recorded as approving of, since he also assisted man to cover his nakedness. Now whether we have or have not a Divine hint here for the safeguarding of human sexual morality, we have certainly a very decided human hint that it will be well for us to observe so long as unregenerate man thinks and feels with the ordinary impressions of life. Despite his attempt to justify the best at least of the exhibits of the nude in art, Northcote yet seems compelled to concede that "in a society where nude in art becomes excessively popular it is indeed probable that the ethical element in such art will be frequently left out of account." Never were truer words spoken, the only regret being that the concession they emphasize was not more emphatically phrased. The more nude art exhibits we have the more excessively popular they will become, and the more certainly will the ethical element be left out of account. There is no room for hope that it will ever be otherwise, while human nature is just what it is. This being so, we ought certainly to ask—Whether human nature is culpable in being what it is? It is just here that is contained or involved the complete answer to our whole thesis. Alluding to the theory of "Spiritual Marriage," Northcote says, "The idea of marriage as a purely spiritual bond without any carnal connection does not seem, in the circumstances of the present life of ours, a healthy or acceptable one."

Of course such an idea is neither healthy nor acceptable, but not merely owing to the circumstances of our present life, but chiefly because of the physical nature which man shares equally with the lower animals, for with man, equally with the lower animals, the basis of love is, says Letourneau, "essentially rut." Equally Geddes and Thomson, in their "Evolution of Sex," affirm this fact in the advice that give that in the great problem of the association of the opposite sexes we should not be so foolish as to forget the "biological factor" of love. Unfortunately this factor is usually forgotten by the ordinary writers, such as Mr. Seton, who more or less attempt to touch on the subject under discussion, and even an expert like Northcote refers to it in a mere passing manner (*ib.*, p. 226).

The fact is that most writers other than the trained medical specialist dealing with the subject of sexual-psychology, build their theories of spiritual marriage, platonic friendship, art for art's sake, etc., etc., upon ideas into which never enter any notion of sex as a result of a careful and deep scientific study of the problem. They theorize, therefore, concerning the possible condition of men and women and the development and exhibition of art as though there were no such things as sex and sex love in existence, whereas the

chief factor in human nature is sex, and its permanently controlling principle is sex-love. Moreover, if at any moment or in any manner they should be brought to consider this dominant principle, they endeavor to dismiss it on the erroneous ground that such a principle belongs to human nature at its worst, despite the fact that this is what human nature always was, and always will be. In saying this I do not for a moment intend to intimate that the dominant principle of human nature—sex-love, is to rule our human nature as its guiding principle. It is undoubtedly to be subjected to the will, for as well as an animal nature governed by animal instincts and appetites, man possesses spiritual possibilities. I do not say a spiritual nature, for I believe this is scientifically and philosophically to affirm more than man in his present state of existence does possess. Were this not so man might look forward to the time when by mere natural growth, aided by his higher faculties, his entire animal nature might be eliminated, giving place to one complete, untrammelled spiritual nature. As it is, however, all that man can do at his best, is to so control his animal instincts and appetites that they shall act only under due care, necessity, and with all consideration for others as well as their own immediate possessor. For man to eliminate his animal passions and appetites entirely except at some special and peculiar call of duty, is to expect a man to remake himself into something other than nature has made him and intended him to be. It is this last unnatural metamorphosis which writers like Ernest Thompson Seton, the advocates of spiritual marriage, of the nude in art, platonic friendship, and other similar crazes, expect men to undergo. The nude form of woman always did have, and always will have a powerful attraction for man. When legitimately exposed it lawfully assists in the evolution and extension of the species; when unlawfully exposed it undoubtedly tends to promote immorality.

We opened this thesis with the statement that Mr. Ernest Thompson Seton had asked the question in a recent issue of *Hearst's Magazine*—Does nakedness tend to promote immorality?—himself answering the question in the negative. We said that we would attempt to show, in opposition to Mr. Seton, that nakedness, that is, female nakedness, does undoubtedly tend to promote immorality. We have now come to the end of our effort and in doing so we cannot but think that we sustained our promise. ,

## TRUTH ABOUT LOVE

[Continued from April Issue]

And in the great passion of Love, which should be used primarily for the perpetuation of our noble race, we must admit of irregularities, of diversities; but we should so control, humanize, and elevate them as to make them tend to our happiness and personal enjoyment. Let us beware of creating disturbance or disharmony in human society. 'Tis for this reason that I say: let us tolerate the incontinent man and woman. How many women there are that love one man passionately for a month, and another extravagantly for two months, yet are not conscious of any want of personal integrity; they are simply inspired by the butterfly passion—by the desire to please, by an amiable weakness. O that men and women would get rid of jealousy!

*Lais.* And pray, sir, what is our fate? We are willing to please, and wish to gratify? But old age comes—then no more bacchanal delights for us.

*A.* The passion for variety in men and women does not necessarily endure always. Very many inconstant women finally find the mate who pleases them best; and with these they connect themselves during the rest of their lives. Indeed, the flirting, coquettish faculty is present in nearly all young girls who are rightly organized. Their aim is to please, and their passion is not yet precipitated on any one object.

*Lothario.* Then you justify me in my amours, in my attempts, to inveigle every pretty woman I see.

*A.* Stop, not so fast. At present you are out of relation with society. The probability is that, constituted as you are, and with the attitude of society such as it is toward your doings, you are a sensual, selfish person. I usually regard your case as a painful one. You have this ability to gratify the amative propensities in women, yet in order to assert yourself you have to be hard, cruel, cynical, because it requires a certain bravado to fight society as you are now compelled to fight it. I can not, therefore, withhold the verdict that your life is immoral. You seek your own gratification mainly. Now, with the true morality which may obtain, it is possible there may be a Lothario, a Lais, who are inconstant from pure kindness of heart. "I hate to marry and devote myself to one woman only," says the gay Sparkle, "because thereby I should render so many other women miserable."

And this is sound philosophy. Many of these persons really do not think so much of their own pleasure and gratification as of the pleasure of those with whom they consort—thus indulging in really what may be termed "moral liaisons." For, bear in mind, that the



**very basis of all morality is self-abnegation, sympathy, the love of others; and the root of all immorality is self-seeking, the love of self.** Therefore it is no contradiction of terms to say that a man or woman might be inconstant, might be unchaste (in the vulgar sense), might consort with many persons of the opposite sex, and yet live a truly moral life. I was struck with a passage which I find confirmatory of these views in the *Memoirs of Margaret Fuller*. That talented woman thus wrote to a friend in America regarding her impressions of George Sand. I quote *verbatim*: "The truth seems to be, she has that faculty in her soul, that purity, for she knows well how to prize its beauty, that she needs no defense, but only to be understood, for she has bravely acted out her nature, and always with good intentions. She might have loved one man permanently if she could have found one contemporary with her who could interest and command her throughout her range, but this was hardly possible for such a person; thus she has naturally changed the objects of her affection, and several times. Also, there may have been something of the Bacchante in her life, and the love of might and storm, and the free raptures in which roamed on the mountain top the followers of Cybele—the great Goddess, the great Mother; but she was never coarse, never gross, and I am sure her generous heart never failed to draw some rich drops from every kind of wine-press."

*Lais.* Well, but how is it that we get the reputation of ruining our lovers?

*A.* Because very frequently you do so. Society being pitiless toward you, you are pitiless toward such of its members as are entangled in your snares. But you women, even while pursuing your profession, must take lessons of morality and sympathy. If you were to exhibit these feelings, you would in time perhaps shame society out of its unkindness toward you, and compel a recognition of your real social usefulness. Aspasia, notwithstanding her profession, will always live in history as a truly great, wise, and noble woman. If all prostitutes were Aspasias, prostitution would be no social crime.

I therefore wish society to pause and consider the cases of you, Lothario, and you, *Lais*, to see if injustice has not been done, and to ask whether it be not possible that those beautiful, charming people, full of life, light, wit, grace, and social magnetism, can not be tolerated so that the world may be made pleasanter and the best interests of humanity subserved. Where there is so much comfort and warmth, light and levity, there can not be unmixed evil. I wish to vindicate irregular love, and am trying to find its proper place in the social organism.

*L.* Would you, then advise young girls to enter upon a course of life such as that we are pursuing?

A. I would certainly allow young girls a greater freedom in living. I would let them cultivate their powers of pleasing. That art is not now neglected, to be sure; indeed, the desire for husbands, which is universal, leads to an excess of the mere desire on their part to please before marriage, to interest men, who may become possible mates. There is somewhat of an excess of this kind of social fascination.

*Young Virgin.* Well, then, how about my case? What is my duty to society? and what is the duty of society toward me? Is there any place for the girl just entering womanhood in the new sexual religion?

A. In considering the respective duties of society to you, and of you to society, I must say many things which will excite strong prejudice; and yet they are things that must be said if the truth is to be established. Already it is being hinted in medical works, and in the utterances of women who are aware of the difficulties under which you and all young persons just becoming conscious of your sex labor, that you should be taught the peculiarities of your sexual nature—that you should know your own organs and their functions—that you should be trained physically to become good mates and mothers. Physicians understand that there is something wrong about the matter, but they are puzzled what to recommend except marriage. Yet that is not always possible, for conjugal unions are becoming less and less available with the progress of the movement to give woman what are called her rights. The problem is, however, boldly faced in the Oneida Community.

In that remarkable institution they have a doctrine which they call that of "ascending and descending fellowship." It consists simply in mating the young girl with the elderly man, and the young lads with elderly women. On the first departure from the ordinary monogamic marriage relation they were much embarrassed by the passions which sprung up between the youth of both sexes, and that personal idolatry which followed. These first attacks of sexual passion interfered very much with the harmony which it was so desirable to realize and maintain in the Community. The result was, that after much deliberation and prayer—for they are a strictly pious people in the orthodox sense—they determined to accept the fact that the young girl and the male youth, just conscious of sex, had to be taken care of in that direction; that their sense of sex must be gratified, or they would fall into self-abuse or secret indiscriminate intercourse. This practice of self-abuse is very prevalent in our present society among young girls and boys. The Oneida Communists judged (rightly or not) that the only way to overcome nature in this respect was to obey her; and so, when noti-

fied by the elder women of the condition of the younger ones after the catamenial period had been observed in them, such girls were handed over to the tuition of the most sober elderly men among them. "Very horrible," and "very dreadful," I think I hear it said. But then there are many horrible and many dreadful things in life which have to be met with firmness and courage. There is child-bearing to a woman, and there is death for every man and woman—both of them dreadful enough, but they must be calmly faced. The birth of the passion which continues the race causes, in our present unorganized state of society, vast disturbances, individually and socially. Much better would it be if wisdom and care should be devoted to the training of this passion and its subordination to the higher human uses.

The theory of this Oneida Community is that there should be no propagative act except between healthy adults—persons actually set apart for that purpose. They admit of sexual pleasure to nubile persons from the very dawn of the Love passion; but they contend that the race is only to be perpetuated by the full-grown, perfect men and women of the Community. To train the girl in this matter, to enable her to command her own passions, to tranquillize her emotions, she of her own free-will is allowed to choose such of the elderly men for her partners as are personally most agreeable to her. Does this seem a repulsive proceeding? Bear in mind that many, nay, I think I may truly say most, young girls are first attracted toward mature men. And the strong passions which boys frequently conceive for mature women is a fact too common to admit of contradiction. Thackeray has made an incident of this kind the theme of his best novel; and in young Pendennis we see depicted the youthful passion which dreams of gratification in the arms of maturity. Indeed, this baby-love of very young persons for each other is in itself something unnatural. It is a cruel thing to put two young, green, foolish, impulsive creatures to consort together. There is an exuberance of passion, a lavishness of immediate gratification if you please; but it is often had at the expense of vital energy, and too frequently of self-respect. Let us candidly acknowledge that the heats of youthful passion need to be tempered by the maturity of power, by the calm experience which age commonly gives, and would certainly give in a properly organized community. Under present arrangements, very gross injustice is done in this matter of sexual refreshment to elderly men and women. Age may rob people of the charms and the graces of form and feature, but it by no means damps the passion of Love. That is a perennial fire in the veins. It starts into vigor sometimes in the mere infant; it probably never utterly dies out till death



extinguishes all. Our novelists offer striking examples of this perpetuation of the passion of Love in elderly bosoms. The most charming descriptions of young men and of their loves are found in the pages of our female novelists—most of them elderly women. George Sand, Mrs. Muhlbach, George Eliot, Mrs. Henry Wood, are all mature, elderly women, yet their descriptions of young men show that the passion of Love is as strong in them as in the young girls just commencing life. Then read the novels of Scott, of Cooper, of Dickens, and of that genial, talented man to whom I have already referred, Thackeray; these were all men advanced in life, yet their writings show that their admiration for young girls was quite as keen and vivid as would be that of the youngest fellow among us. Society is now particularly cruel in regard to the loves of the old. It gives them no chance whatever. Any exhibition of the passion on their part is considered monstrous, unnatural; and they are made the butts of society if they dare to betray themselves in the slightest degree in this respect. Yet some of the current jokes of all ages have recognized the ardency of the Love passion in very old persons. Have you read those pretty trochaic verses of Stedman's, entitled *Toujours Amour?* Well, in that little droplet of melody the poet recognizes this important physiological fact upon which I am insisting—that age never dulls the passion of Love in the human frame:

Tell, oh, tell me, Grizzled Face,  
Do your heart and head keep pace?  
When does hoary love expire?  
When do frosts put out the fire?  
Can its embers burn below  
All that chill December snow?

Bonny head to smooth and bless?  
When does love give up the chase?  
Tell, oh, tell me, Grizzled Face!

"Ah!" the wise old lips reply,  
"Youth may pass and strength may die;  
But of love I can't foretoken;  
Ask some older sage than I!"

That gay and lusty old gentleman, Durazzo, in Philip Massinger's capital play of "The Guardian," states the fact still more unreservedly:

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I affect  
A handsome mistress in my gray beard as well  
As any boy of you all.

Those who are familiar with Anacreon will call to mind the constant references which that gay, old voluptuary makes to his advanced age and his gray hairs, neither of which had the least affect in subduing his ardent passions:

His tresses wore a slivery dye,  
But beauty sparkled in his eye;  
Sparkled in his eyes of fire,  
Through the mist of soft desire.

The women tell me every day  
That all my bloom has passed away;  
But this I know, and this I feel,  
As onward to the tomb I steal,  
That had I but an hour to live,  
That little hour to bliss I'd give!

But, oh! be mine the rosy braid,  
The fervor of my brows to shade;  
Be mine the odors richly sighing,  
Amid my hoary tresses flying.

And in order to prove the capacity of his love and the extent of his amorous entanglements he says:

Count me on the summer trees,  
Every leaf that courts the breeze;  
Count me on the foamy deep,  
Every wave that sinks to sleep;  
Then, when you have numbered these  
Billowy tides and leafy trees,  
Count me all the flames I prove—  
All the gentle nymphs I love!

The amorous operations that were devised for keeping the life in the body of old King David should convey the lesson that the old need the sexual stimulus which the company of young females would give them. We know that many a young man has looked with real sexual admiration and longings on noble old ladies; and that impulsive affection which young girls frequently betray for stately old gentlemen has in it more of a sexual feeling than is unusually admitted. The reprobation which usually attaches to the marriage of an old gentleman with a young girl would be just if it were discriminating. The old man who begets a child by a young girl does a grievous wrong to society, to the girl, and to the offspring. The act should not be permitted or tolerated. But if a girl desires to be an "old man's darling," or if the old man desires to renew his

youth, all under the proper limits which society should impose, those things are unobjectionable and might be encouraged. For understand, that in this relation between the old man and the young girl, care is to be taken that no impregnation ensues. These loves are to be regarded as social, not propagative. Of course I advance these views as mere speculations.

*Pietist.* What a shocking riot of lust, what a confusion in society would arise, if all these doctrines that you speak of were boldly accepted! Nothing else would be thought of but sensual emotions.

*A.* In meditating upon this subject, I admit that I have been led to the conclusion, that unless this new physical philosophy can be embodied in some religious form, it will be impossible to restrain human passion. The association of the Oneida Community, and its successful management of the sexual feeling, is due to its intense religious faith; the people are a God-fearing people; they are orthodox Christians; they believe profoundly in the all-perfect, all-wise God, and that their inspirations are from Him. Indeed, if I understand their faith aright, they are under the impression that the second coming of Christ occurred seventy years after his death and resurrection; that we are now living in the millennium—in the kingdom of God; that they are the saints; and that their having neither marriage nor giving in marriage is an exact realization of the Scriptural views of heaven. Now, I further admit that you religious people are right in objecting to the adoption of these views except under purely religious sanctions. Religion has been wisely defined by Matthew Arnold as "morality touched with emotion." In these conversations I have tried to point out in what morality consisted; and I appeal to all religions, to all philosophers, to all ethics, if the fundamental principle of morality be not *the living for others*, as the true indication of immorality is the living for self. Now, if to this idea of pure self-abnegation we can join what the author of "Ecce Homo" calls the "enthusiasm of humanity," you have a religion competent to meet all human wants. I know not what form this will arrive in, what shape it will assume, but I know that any religion to be permanent must accept the facts of human nature and endeavor to co-ordinate them to high human uses. Selfishness, as the Communists have pointed out, is the bane of human society. We must get rid of that, and then all things noble and sweet are possible with humanity. If anybody thinks he is justified by these conversations in abandoning himself to a life of sexual irregularity, in gratifying as he list his own passions, he does me wrong, and the philosophy I teach great injury. He is a false witness to the truth.



*Religious Moralist.* How would you bring this state of things about? In what primary organizations would you try to embody your principles in order to realize your full conceptions of what the body politic might become?

*A.* I know no way of changing human conditions except by changing public opinion. This new philosophy, in its practical application, must be of slow growth to take permanent hold in society. Any attempt by individuals to carry out the theories embraced in this work might lead to social confusion. Here and there communities like that of Oneida may succeed for a time in braving public opinion by practices which the social morality of the time does not countenance, but their existence is precarious; and while they are useful in giving us data, and in furnishing arguments in favor of a new social morality, they are necessarily dangerous enterprises to undertake. People of great personal self-respect, sensitive to public opinion, and who wish to stand well in the eyes of the community, can not act with these pioneers while the whole social organism frowns upon their innovations. Hence all we can do is to bide our time, collect all the facts which bear upon the social relations, push forward studies in Biology and Physiology, and so prepare the public mind for such changes in our social relations as are warranted by strictly scientific investigations.

*O. L.* Your remarks in regard to the passion of Love surviving in our bodies to extreme old age are just. I do not deny that old persons often covet sexual gratification; yet think of the horrid scandals which would follow such an avowal in public; think of the obloquy that would attach to me if I gave rein to this instinct, I believe sexuality is one of the greatest burdens we elderly people are compelled to bear.

*A.* My good lady, I know it; and the records of eminent and conscientious medical practitioners have revealed to us hosts of cases in which the sexual passion has produced infinite misery to old men and women. After smothering the dreadful passion for years, it breaks out at last in some shameful act which proves their social ruin, and covers their gray hairs with dishonor. How many old and reverend men have been disgraced by impulses to exhibit their persons to young girls, or by attempts to copulate with children, or merely by being seen to enter houses of ill-fame! How many an elderly woman has injured herself, mentally and physically, by recourse to the practice of self-abuse! Let me quote to you a remarkable case narrated in the *Gynecological Journal* for 1860. It is entitled "Obstinate Erotomania"; the woman was introduced masked into the meeting-room of the Society, and her case described thus:

"Age of the patient, fifty; American, unmarried, and from the country. Climacteric passed several years since; previous to which time, and subsequently, the general health had been good. At twenty-five, coitus was once indulged in with the overseer of a mill, and upon the remembrance of this the patient has lived. The mental and physical condition are both peculiar. There is action and reaction—and the question is to decide whether the brain chiefly affects the genitals, the genitals the brain, or each the other. There has for many years existed a troublesome pruritus and a constant twitching of the clitoridal region. These have been attended with an inordinate longing for the other sex, and a frequent indulgence in masturbation." The medical practitioner then goes on to describe the unusual pains he took with the case, and the almost violent remedies he used to stop the twitching, without effect; and finally he told the woman, in a jocose way, that "he believed he should have to sew up her vulva closely; and now here was the woman daily begging him to do so, or end her misery by putting an end to her existence." Now mark what follows: After the Society had discussed the case at some length, and one or two of the members had examined the woman, an eminent physician of Boston said that, "Here we had an instance of that conflict, so often observed by physicians, between what is demanded by reference to public morality, and what seems required for a patient's health. If this woman could go masked as she is at the present moment to a house of prostitution, and spend every night for a fortnight at sexual hard labor, it might prove her salvation; such a course, however, the physician can not advise. And so with masturbation. In a case like the present, its indulgence may be a means of getting relief from a local fret, whose influence upon the mind, if not thus relieved, might prove more disastrous."

You see two things are here implied on no less an authority than that of Dr. Field, of Boston, one of the greatest living authorities in regard to the diseases of women: first, that in regard to the miseries that women endure on account of ungratified sexual desire, it would be better to let them have coition than sink into their graves; secondly, if in such cases coition can not be had, it is better absolutely to recommend masturbation to them. The inferences are plain; but this gentleman guards himself by saying, "such a course the physician can not advise." In the next case which I shall quote, however, the medical men do not hesitate to speak out plainly.

At the meeting of the Gynecological Society, held in Boston in July, 1869, a letter was read from Dr. Charles Allen, of Claremont, N. H., describing another case of "Erotomania," but, as it happens,

in a younger patient than the preceding: "I have had for some time a lady under my care afflicted with the same malady. She is twenty-two years of age, of a nervous temperament, quick imagination, etc. As near as I can ascertain, the morbid desire was first brought about by masturbation, commenced five years ago. She has had coitus with two or three different persons within the last two or three years, *by advice of a certain physician of this State*, with the idea that it might prove her salvation; but it has proved useless, from the fact that those employed could not exert themselves half enough for her satisfaction. Immediately after the catamenial flow ceases, she suffers exceedingly, the desire gradually decreasing until the next flow again brings with it the dreaded mania. Her parents have not left her entirely with me, to do as I think best, and she herself begs me to have recourse to anything that may put her out of her misery." In conclusion, the gentleman asked for advice as to treatment. I do not know that the advice was actually given; but Dr. Sullivan, of Boston, summed up the discussion by remarking that he "was inclined to think the most successful treatment in many instances was to allow excessive intercourse."

At a meeting of the Gynecological Society in April, 1870, the secretary, Dr. Storer, well known for his researches in this peculiar department of medical science, presented a report upon "Conjugal Coitus as a Means of Gynecological Therapeutis," in which it is remarked that "this was a matter that was too often considered by physicians as beyond their province, whether as concerns forbidding, advising, or regulating it; whereas, in fact, there were cases of uterine disease that it was impossible to cure and even to relieve, so long as the husband continued to assist in the treatment; and there were others where an unnecessarily enforced abstinence from conjugal intercourse resulted as disastrously for the female as for the male. He was not inclined to treat this subject with levity, or, on the other hand, to make it a text for unbridled license or licentiousness. A late writer of extreme subtilty has drawn from these natural instincts an argument for the grossest immorality; and another gentleman, Dr. Napheys, of Philadelphia, in a work just passing through the press, and in the main deserving of praise, seems to offer the opinion that moderation in sexual matters is impossible, and that wives should not only submit to, but encourage the most bestial lust. *There could be no doubt that the incomplete intercourse now so much the fashion in the community was alike subversive of the health and morals of both husbands and wives.*" Dr. Warner (in the discussion which ensued upon this paper) related cases illustrative of the therapeutic value of properly completed coitus to invalid women, upon



returning to it after a long period of abstinence. Dr. Page remarked upon the influence of conjugal indulgence upon the health of women, as shown by the longevity of the married as compared with those who were not. The President, Dr. Lewis, alluded to the practical importance of the subject now discussed, and had no doubt that its being thus directly brought to the attention of the profession would be attended with great benefit to the health of the community.

*Young Virgin.* If it be true, then, that there is no moral evil in the act of connection, how is it that moralists insist so strenuously upon the tremendous results which follow to a woman if she listens to her lover's importunities and consents to gratify him. To read what appears in literature on this subject, to notice the great stress which is laid by male and female writers on the wickedness of a girl's having connection before marriage, one would think it a sin of uncommon atrocity. How do you account for this? What affect has it upon your general theory?

A. The full explanation of the curious importance which is attached to a woman's first experience of Love in a physical sense when not under the sanction of marriage would require a volume in itself. The act is as natural as eating, smelling, or listening to pleasant strains of music. In the one case the gustatory nerves are appealed to; in another, the auditory; and in this particular instance, the nerves which center in the reproductive organs. There is no evil in it *per se* any more than in walking, talking, or singing. But the act is natural, no matter how committed; and the importance attributed to it must be due to other considerations than those merely of its physical effects. The community having made up its mind that sexual connection should be confined to the marriage bed, it very naturally surrounds all illegitimate connections, especially those involving the chastity of the young girl, with illusions and terrors. The most powerful social motives must be brought to operate upon her mind in order to induce her to restrain herself from following the bent of her inclinations. Hence the exaggerated importance which is attributed to the first act of copulation without the marriage rite. Every argument that prudence can suggest, or that self-respect should inspire, or that imagination can devise, is brought into play to warn, menace, and terrify the girl from yielding to her feelings. Granting the marriage relation to be a just one, it is obviously wise on the part of society to direct all its social influences against these irregular connections. And yet the practical working of this theory is sometimes extremely mischievous. If the first step involves such tremendous consequences, and the girl really believes it, she is degraded in her own eyes; and deeming herself no better

than a prostitute, she actually becomes one. If girls were taught that this act is a natural one; that there is no reason to repeat the act, even if they have once been betrayed into coitive complicity with a young man in a moment of passion; that they need not feel unnecessary personal degradation—then, in thousands of cases where such lapses occur, the act itself would never be repeated. A girl may yield to an overpowering love from strong physical instincts; she may even bear a child; and yet if she can maintain her self-respect, why should she not become a fond wife, a loving mother? But the overweening importance attached to a lapse from what is called “virtue” in this respect, too often results in creating a reckless and remorseful feeling which ends in what the world pronounces the girl’s destruction.

Yet people, in affairs of this kind, are often wiser and kindlier than the morality by which they profess to be guided—as is well known in tens of thousands of families. A servant girl becomes pregnant; if the mistress is a kind, sensible woman, she will condone the girl’s fault, endeavor to save her self-respect, see that she safely delivered, send the child to a foundling asylum—and the probabilities amount almost to a certainty that the girl will never repeat the offense against the conventional morality imposed by society. Such lapses and such merciful condonations of course do occur in hundreds of thousands of instances of which the world never hears anything; and they have no bad results. But the proportion of poor girls who are sent to the devil by the sense of their own degradation, and by want of consideration on the part of their companions, is really deplorable. I question if it would not be wiser to tell you girls plainly that there is nothing hurtful or wicked in the act itself; that the only reason for refraining is a regard for the feelings and interests of society, and as a matter of personal prudence. Take the cases of the bride and of the unmarried woman: the one submits for the first time to the embraces of a husband, the other to a lover; the physical act is in both cases precisely similar; but the bride feels no loss of self-respect, because even in yielding her body up to a man she has obeyed the behests of society; and the gratification of her own passion is accomplished amid the good-will and kindly feeling of the whole social organism. The other girl has done precisely what the wife has done; she receives the same gratification to her senses; she also has conferred the same personal pleasure upon her lover that the bride has upon her husband; and yet she wakes up in the morning with a feeling of grief, horror, and bitter self-contempt. Clearly there is no difference in the two cases, viewed from the natural standpoint. The distinction arises from the attitude of

society toward the two women. And this is why I have repeatedly pointed out, in these discourses, the distinctions between physical and social morality. It is the business of the sociologist, as of one having the interest of mankind at heart, to so arrange matters that the performance of a simple, pleasurable, healthful act shall not be visited with execration or incur the stigma of immorality in society. The only way to do this is to found institutions which will satisfy the sexual needs of all men and of all women. This is a matter of organization. It must not be left to the individual, free to lust, or to free love.

*Social Reformer.* I judge, then, that you would inculcate the duty of consulting society before propagating children?

*A.* I certainly would. The birth of a child is not an individual matter. It concerns the race, and should not be permitted except under the sanction of society. I lay down the rule broadly, that no child should be born into the world unless it has a fair chance of possessing a sound mind in a sound body, and that its circumstances from birth to death will be such as to call out and exercise its best and highest powers. Children now are the offspring of lust, of chance, often of drunkenness and vice—brought into the world without forethought, or care, or provision on the part either of parents or society. We are having too much of this free love, or rather free propagation. Love should be bound, should be organized, should be subordinated to human uses—especially in the procreative department.

*Individualist.* Would not this cramp human energies, and erect a social tyranny such as the world has never seen? What business is it to you, or to any one, whether I beget a child or not? How can mankind be expected to regulate their personal sympathies and hopes by any arbitrary code instituted by society? What business has society to interfere with me in a purely personal act?

*A.* You cannot get rid of your environment, do what you may. You live in a community, and you are dependent on its organism. If you were put out into the wilderness by yourself, you would starve. A highly organized, civilized community is characterized by the extraordinary dependence of every one person upon every other person. Every day thousands and thousands of persons work for us, and we work for thousands and thousands of other people. Nothing that we use, or wear, or eat, the streets we walk upon, the vehicles we ride in, the houses we live in, the paper we write upon, the journals we read—not an artificial product that we perceive by any of our senses but is derived from the labor of some person or persons known or unknown to us. Mankind lives as a great, a



gigantic organism, in which the parts are dependent on the whole, and the whole must take care of the parts. The conception of society as a mere aggregate of individuals is singularly illogical, and leaves out of account the most salient facts of our lives. We dimly recognize now that the state must educate the child; that is beginning to be a ruling idea in modern civilization. It has long been admitted that the state must punish the criminal; this duty is now never left to individual judgment, and the right of revenge no longer exists. The state, too, must provide for the common defense. It must, in fact, do all such work as the individual can not do, or should not, for the common good, be trusted to do for himself. Now, to insist upon the right of society to punish and even kill one of its diseased or abnormal human products, and yet to deny its right to prevent the birth of undesirable offspring is, in my judgment, illogical and absurd. Not a child should be born except under such restrictions as society imposes. When I say society, I mean, of course, such an organized authority as society may institute for the regulation of these matters—which clearly should be composed of physicians, priests, and wise women. We would put it in power of such a Propagative college to determine whether this or that woman might bear a child, or that this or that man might become one of the sires of the race. The present arrangements for peopling our earth are horribly stupid. The moral people, the provident, the cultured, realizing their duty to offspring, avoid large families. In no part of the civilized world do the well-to-do classes permit themselves to breed largely. But wherever there is a poor, debased, or degraded population in civilized communities, there children swarm. It is true that the offspring of poverty are killed off to a great extent in the terrible struggle for life, and only the more wholesome children survive; but even those who do survive are generally rickety and miserable specimens of humanity. I insist, then, in opposition to all the free-love nonsense of the day, that the matter of propagation should not be permitted as a matter of individual judgment at all; that the woman who bears a child without the sanction of society should be considered the degraded woman, the woman who must incur the social ban. She is as bad as a prostitute; for, granting the life of the latter is an abnormal one, the evil ends with herself; but the poor, weakly, nervous, sickly woman who brings a sentient being into the world to suffer physical ill and mental distress in itself, and perhaps go on reproducing similar bundles of misery, commits a crime against humanity. Such an act should be regarded as the “unpardonable sin”, and ministers ought to preach against it.

*I.* This, of course, would involve an education in the means to be adopted to avoid pregnancy. These means, I suppose, you would have communicated to all men and women?

*A.* Exactly. And I would have it communicated at a very early age to the two sexes. Their passions and their persons should alike be taken care of; and no member of the community should consider that he or she had any right to propagate except under such conditions as society itself imposed. This doctrine may seem chimerical to-day; but I am satisfied that the race can not last longer without this conception becoming an accepted doctrine; and our posterity will wonder how their fathers could be so lacking of intelligence as to admit even a question in regard to its propriety.

*Sociologist.* You are, then, I judge, an advocate of what is called "Stirpiculture"; that is, scientific propagation, or forethought in the generating of children.

*A.* Certainly. The methods that have proved so efficacious among animals and plants might be applied in human society.

*S.* Persons of my way of thinking do not doubt that very great alterations must take place in the social sphere before we can attain the perfect human type; but does not this plan which you seem to hint at involve undreamed-of departures from the present plan of peopling the earth?

*A.* Necessarily it would, because it would readjust our social morality in one very essential point. Race-culture in the plant or the animal involves breeding in-and-in—a practice which we stigmatize with an opprobrious name.

*Moral Reformer.* How do you account for the popular disrepute which attaches to incest—of human breedings in-and-in?

*A.* This odium did not always attach to incest. In the Egyptian, Assyrian, and Babylonian monarchies brother and sister were frequently allied in marriage. In the collections of antique money in some of the European capitals you will see series of the coins of these ancient monarchies bearing the effigies of the king and queen, and the superscriptions: "A sister and wife of B." Indeed, the practice seems to have been quite the prerogative of royalty, the profound thought underlying this family arrangement being undoubtedly that this was the only sure method of preserving in the family those great qualities which first enabled the ancestor to gain a throne. We do not learn that any particular evils resulted from the practice. I imagine that incest must be quite common in communities just emerging from barbarism, where the weakly and the deformed get killed off in the terrible struggle for life, and only the more robust members of the race survive. With civilization comes

a tenderness and a care for the weakly and the physically depraved; and if *they* propagate their kind by breeding in-and-in, the result must be madness, idiocy, and a continual departure from the ideal human type.

*Sociologist.* I have been often confounded by the conflicting views presented in regard to the marriage of cousins. One set of writers declares that there is no evil in it, and that the race must be improved by it. Another class adduces facts to prove that the marriage of cousins produces physical depravation, and all sorts of bodily and mental ills.

*A.* The confusion which prevails on this subject is really a disgrace to medical science. Is not the law of the case obvious enough? There is no mystery about it. The result of breeding in-and-in is to intensify, to emphasize, to bring into greater prominence any peculiar tendency in the family where the incestuous connections are maintained. I recollect that Darwin mentions a singular anecdote in regard to a distinguished pigeon-fancier in England. This gentleman declared that from the experience he had gained in breeding pigeons, he could actually produce birds of any given type that he desired—any variation of the shape of beak, or head, or feathers, tail, or legs that struck his fancy. He did it by *selection*—great and powerful word! which is destined to play so important a *role* in all that relates to social law in the future! Now, in the case of an almost perfect animal, a bull, a stallion, or a man—their connection with sisters, or dam, or offspring does not result in any degradation of the breed, but rather in its improvement. Perhaps the practice ought not to be carried too far; but there are remarkable cases on record of bulls having had connection with their offspring for several generations, to the great and manifest improvement of the stock. But if you take a couple of rickety animals, whose tendencies are depraved, the result of breeding them in-and-in must be disastrous. The offspring of the poor stock bred in-and-in must be degraded, as much as the offspring of the good stock bred in-and-in will be improved. Now, all this applies to the human family. In the case of the intermarriage of cousins, where the stock is good, and where they lead healthy and pure lives, and where they adapt their tempers to each other, a very bright and splendid progeny results. But among the masses of mankind a great part are imperfect or diseased. Civilization has tenderly conserved the lives of a great many people who in a ruder state of existence would have been trampled out in the conflict of social forces in the rough struggle for existence. When such people breed in-and-in the result is a misfortune to the race. A pair of weakly cousins intermarrying would be certain to have



weakly, very probably deformed or idiotic children. This explains the remarkable divergence of views which you remark on this matter. State laws against the marriage of cousins are unphilosophical; as also is any social sentence pronounced against them, because it is by the intermarriage of cousins or of nearly related persons that we are to improve the human race. Society condones to-day the intermarriage of cousins; the time may come when the intermarriage of nearer relatives will be viewed with approval. It is still a frequent practice among the Jews for uncles to marry their nieces.

Old Malefort, Admiral of Marseilles, in the tragedy of the "Unnatural Combat," speaks some words which are very appropriate in this connection. He has fallen in love with his own daughter, Theocrine; and at first, fearful that his passion would lead him to the end, has induced a friend to lock her up in a tower away from him. But afterwards he taken another view of the case, and thus delivers himself:

She's absent, but I have her figure here;  
 And every grace and rarity about her,  
 Are by the pencil of my memory,  
 In living colors, painted on my heart.  
 My fires, too, a short interim closed up,  
 Break out with greater fury. Why was I,  
 Since 'twas my fate, and not to be declined,  
 In this so tender-conscienced? Say I had  
 Enjoy'd what I desired, what had it been  
 But incest? and there's something here that tells me  
 I stand accomptable for greater sins  
 I never check'd at. Neither had the crime  
 Wanted a precedent: I have read in story,  
 Those first great heroes, that for their brave deeds  
 Were, in the world's first infancy, styled gods,  
 Freely enjoyed what I denied myself.  
 Old Saturn, in the golden age, embraced  
 His sister Ops, and, in the same degree,  
 The Thunderer Juno, Neptune Thetis, and,  
 By their example, after the first deluge,  
 Deucalion Pyrrha. Universal nature,  
 As every day 'tis evident, allows it  
 To creatures of all kinds: the gallant horse  
 Covers the mare to which he was the sire;  
 The bird, with fertile seed, gives new increase  
 To her that hatch'd him: why should envious man then  
 Brand that close act, which adds proximity

To what's most near to him, with the abhorred title  
Of incest? or our later laws forbid  
What by the first was granted? Let old men,  
That are not capable of these delights,  
And solemn superstitious fools, prescribe  
Rules to themselves; I will not curb my freedom,  
But constantly go on, with this assurance,  
I but walk in a path which greater men  
Have trod before me.

*Sociologist.* I judge, then, that you do not sympathize with Mrs. Stowe's real or assumed horror at Byron's alleged intimacy with his half-sister?

*A.* No. Byron was, doubtless, a moody, ill-conditioned man; and in the state of social feeling that existed in his day in regard to incest, it was undoubtedly extremely wicked of him to compromise his half-sister, if it be true that he did so. But the intercourse between a half-brother and sister is the last thing that should be objected to by the believers in Christian and Jewish theology. Did not the whole Jewish race spring from an incestuous union of this kind? For was not Sarah the half-sister of Abraham? The Jews were always an incestuous race; and all the early chapters of their history are filled with intimations of this fact. Incest was the rule with them, and in this they did but follow the practice of the surrounding nations. Indeed, the strongly individualized character of the Jewish race can be accounted for in no other way than on the theory of very close interbreeding during the earlier periods of their history. The character of the stock, once established, interbreeding was no longer a necessity. And now I am going to say what may be thought very strange and very startling things in regard to this same Beecher family, of which Mrs. Stowe is so distinguished an ornament; but as I have already spoken plainly upon sexual and stirpital matters, I shall not hesitate to speak my mind in this connection. It is one of the things which all Americans should lament, that the blood of this noble family should be lost in diffusion. The fact of the remarkable talent displayed by all the immediate offspring of old Lyman Beecher shows that here was a rare inheritance of blood which ought to be conserved. It may shock Mrs. Stowe to say so, but if she herself had permitted her children to intermarry with those of her brother and sister, she would have done something to preserve the noble heritage which she derived from her father and mother. As it is, the probabilities seem to be that we shall lose the advantage to American stock of this rare strain of blood, from the want of a correct philosophy of the marital relation, and the acting

up to it on the part of the Beecher family. Curiously enough, they are a family of half-sisters and brothers, and if they had followed the example of Father Abraham, we might have had a generation of Beechers in all times to come. Every woman of the Beecher family might, to-day, have had a progeny that would have done her honor. Like the mother of the Gracchi, she might have said, "These are my jewels!"—jewels of the Beecher order, wherein all the luster of the great ancestor was again exhibited in splendor and beauty.

Mrs. Stowe's attack upon Byron's memory was wrong, because it started with the assumption that the act of which she accused him was an infamous one; whereas her talents would have been turned to a much better use if she had preached a homily on the text of Father Abraham, for the instruction of those who desired to supply the world with noble offspring.

*S.* Do I understand, then, you would seriously propose that in families which had been noted for ability in any particular direction an agreement should be arrived at, that the strain of blood should be preserved by marriages between the first cousins of the house?

*A.* I certainly do. If there is any way by which I could address the Adams family, the Washburnes, the Lelands, and those other well-known strains of good blood, I would say, "You, my friends, have accidentally inherited a possession of priceless worth to the human race. The duty of your lives should be to conserve that noble possession. In the ordinary marriages of society it will be dissipated into a thousand ignoble channels, and so lost to the race. I implore you to study this question of hereditary descent, of race culture, so that in your own lives you may be able to produce offspring the peers of yourselves. You, the Adams family, in particular—your splendid strain of blood has shown its value for four generations. In your family archives are enrolled the names of John Adams, of John Quincy Adams, of Charles Francis Adams, and of the latter's three noble sons. This blood is too precious to be lost by any carelessness in intermarrying. It should be your ambition to found a race of real nobility. There is an old saying "that blood will tell"; but blood will not tell unless conserved by precisely the same methods that are adopted by the stock-breeder. This whole question, in every aspect of it, must be considered without any reference to the present institutions of marriage, or to the current social morality. Since, however, the law has to be considered, I am aware that what I recommend cannot be done openly; that for the present society will not tolerate these practices which are necessary to the preservation of specific races. But here is a case wherein you are in duty bound to follow a higher law. Some two members of your family ought to be set apart for the distinction perpetuation of your remarkable race."



These remarks that I now make are equally applicable to the Beechers, the Lelands, the Conklings, and of course to thousands of other noted families of the country who have achieved notoriety, and are distinguished for physical powers, for personal beauty, for great intellectual qualities, or for some faculty of great use to the community. If to carry out the objects I propose it is necessary to form a secret society, that ought to be done. It might be instituted for the purpose of effecting such conjugal unions as would insure the preservation of the best blood in the country. It is idle to suppose that public opinion is yet prepared for any open admission of the theory of breeding in-and-in. But progress will be made. The ardor with which the study of physiology and biology are now pursued will inevitably bring the community round to this point of view. Already, among physicians and in the discussions of these matters by women, a great deal of good sense is being exhibited in regard to the intimacies of the sexes. The folly of the Free-Love notions is shown in a remarkable degree in this very matter relating to the interbreeding of our good American families. Instead of the members of those families being allowed to follow their own personal whims, they should be absolutely restricted to certain mates, and their personal tastes subordinated to the conservation of the noble strains of blood which they inherit. The reception which has been accorded to Galton's "Hereditary Descent" in all circles is one of the most hopeful signs of the times. He shows how remarkable is the effect of ancestry upon offspring. Of course he does not dare to hint at breeding in-and-in; and yet no one can read his work and that of Darwin without calling to mind the action of the stock-breeders relating to the effects of this practice among animals.

*Social Reformer.* Granting your reasoning to be correct, and the condition of society you indicate desirable, it is obvious that we cannot expect to realize it for a good many generations. So, is there nothing that can be done with our social machinery to alleviate the evils incident to our present organization so far as it affects the sexual relation?

A. That is a practical question, and deserves a straightforward answer. I have already expatiated on the undesirability of individuals running counter to the behests of society, of their attempting to defy public opinion, in fact, of their doing anything out of the usual course, until the ideas of the community upon this subject are greatly altered. No person or persons have any right to embarrass the working of the social organism by daring innovations (no matter how just an dreasonable) which help to unsettle men's lives and beliefs. The record of our courts show how powerful are all the supplementary passions which cling about this great master passion

of the race. Were there no love, no passion between the sexes, crimes of violence would be almost unknown; but the jealousies between husbands and wives, between girls and their lovers, the shooting of paramours, the terrible punishment meted out to girls who lapse from virtue even where it is from the excess of amiable and womanly qualities—all these things show what explosive materials we have to deal with, in meddling in any way with sexual passion. It is at once the greatest cause of human happiness, and the great disturbing force of society when not properly organized. Coleridge aptly describes its enormous power and influence upon human destiny:

All thoughts, all passions, all delights,  
 Whatever stirs this mortal frame,  
 All are but ministers of Love,  
 And feed his sacred flame.

Hence the mischief of hasty meddling in regard to this passion, of breaking away from the conventional rules, of carrying out mere individual fancies in defiance of social laws. I do not deny, in fact I have been trying all along to show, that there are some social conventionalities which cause a vast deal of misery. They do not represent the facts of the case; they are notions derived from the old and decaying religions, from old habits of thought, from illusions which have long dominated the race, which no more represent the facts of our physical life than a Hindu or Jewish scheme of the universe represents that vast system of things which we know involves our planetary existence. They clash with human life; and hence results untold misery to the children of men.

Before long the subject will be discussed in the medical schools as it should be discussed; and then when persons of either sex are threatened with actual disease unless sexual refreshment is afforded them, the assignation-house may be moralized so as to afford the needed physical relief. There are men and women for whom a life of continence would be absolute madness; and these should be treated sensibly, and the needed hygienic means applied for their cure. But still these outrageous cases are comparatively rare; and there are other vents for the ordinary degrees of the sexual passion besides actual coition. These I have indicated in a measure. I have shown, or tried to show, that the novel readings, the caressing, the kissing, dancing, the mere contact of the sexes in society, are a means of relief. The sexually insane or diseased are almost always confined to those classes of persons who have little social intercourse with the opposite sex; and where the intimacy is the closest, there is the least danger of physical or mental evil, or of giving way to the final result of the passion. These facts furnish most valuable hints as to what our course should be toward single sisters, old maids, and widows,

and the corresponding classes of the opposite sex, who would be in danger of suffering from unsatisfied sexual desires. We must let our children, too, mingle together in the schools, the boys and girls must be educated together, and be permitted to have very intimate communion during the period when the instinct of sex first develops itself. The natural corrective of unclean thoughts is the best. I insist there is less danger of the lascivious yielding of girls who are in intimate and immediate communication with lads of their own age and condition than where they are entirely separated. Another outlet of passion, and an obvious one, would be the games and dances of the young people. Instead of discouraging the embraces of the waltz, they should be strongly encouraged. No ordinary form of caressing should be denied to the young. It is natural to them at their age, and, as the experiences of society show, need have no ill effect, if duly sanctioned and considered legitimate. Our ball-room belles, who are clasped in the excited arms of their male companions in the redowa, the gallop, and the waltz, are not the girls who fall from virtue. Not they. On the contrary, they are the girls who can best control themselves, because their sexual nature has had its compensations in another way. For my own part, I regard the dying out of the old kissing games, which distinguished social amusements many years ago, as a real misfortune. The open kissing and embracing which the forfeits in the various romping games involved was natural and pleasant, and never proved harmful in the least degree. It would be idle to advocate the restoration of the old practice of "bundling"; but there is no doubt that in its day it was not only harmless, but useful. It involved, as you may remember, the practice among our old Dutch and New England forefathers of the young man sleeping with his sweetheart with his clothes on. The danger which resulted, in widely scattered agricultural communities, of illicit connections among young people, when they had not the opportunities of frequently seeing each other, was what gave rise to this practice of "bundling." It would seem rather distasteful to our refined notions; but the young man's staying all night with the girl he was courting, and sleeping in the same bed with her, was really an outlet to sexuality which would otherwise have become rampant, and destructive to the harmony of the community. It was only when people congregated together in towns and villages, and the proximity of families afforded opportunities for social intercourse among young people, that "bundling" died a natural death.

Now, of course, it would be impossible to revive any such customs in our civilization; but strangely enough, that civilization has brought about much such another isolation of the sexes as obtained in the agricultural life of our great-great-grandfathers—that is to



say, the aggregation of girls in factories, the emigration of young men, their organization in labors by themselves and away from women, have all caused the sexual isolation of immense multitudes of persons. Among these, therefore, unnatural sexual vice is obtaining a fearful hold—the only corrective of which is the legitimate union of the sexes. Parents must make up their minds to encourage balls, parties, waltzing, and dancing of all kinds. A great deal of freedom may be permitted between the sexes. It is natural for them to embrace, to kiss, to romp together; it is not only natural, it is inevitable, and must not be prevented unless we wish worse things to result. Society must become wisely tolerant in regard to very great intimacy between the sexes. The right to be kissed and caressed, to be hugged, and petted, and fondled, is one of the dearest rights of all women; and there is not a woman with a properly affectionate nature who would not surrender all political rights that could be accorded to her for the right to be caressed, and fondled, and loved. From the time of babyhood upward, the little girl wants not only to caress her own doll, her own pet, but to be caressed—especial'y by the opposite sex. This is demanded by her affections. Let her have an abundance of it. Instead of chiding her for this natural craving, we should encourage her in it. It is the real safeguard of virtue in the sex. So, too, with poetry and romance; when they come to an age to seek these passional sedatives, these solaces of affection, let them have enough of it. Let them know that we understand, and recommend such literature as an innocent vehicle for the satisfaction of their sexual nature. When looking over the trade lists of books, and observing how large is the proportion of romances, novels, poetry, and fictitious works, all treating of this passion of Love, and all devoured mainly by young women who seek in these imaginary intimacies of the sexes that organic satisfaction which they crave and do not get in society, it must be patent to all that a denial of such innocent pabulum would be attended with ill effects, and create a fierce demand for more material refreshment. Probably nine-tenths of our whole literature would be swept out of existence were the sense of sex to be destroyed in man and woman. It is the great overmastering fact of all our lives, disguise it as we may. I believe that in a vast majority of cases these harmless intimacies, if tolerated by society as the waltz is now tolerated, would add immensely to the sum of human happiness, and prevent a great deal of the odious sexual vice now prevalent. This is really a matter for serious consideration by all good men and good women. The false morality which condemns the waltz, the romping, the kissing, caressing, and flirting so natural to the young, so pleasing to the old, is really the occasion of the bulk of the sexual vice, the self-

abuse, so alarmingly prevalent. That false morality I arraign on this ground; and the so-called moralist who upholds these narrow views should be regarded as the enemy of the human race, and should find no toleration among men or women. I hope to see as unanimous an uprising against this class of false moralists, as there was against the Rev. Mr. Sabine when he sent the corpse of George Holland, the actor, to "the little church around the corner." The ordinary didactic moralists of the day, in their groaning over novels and poetry, and emotional literature generally—they who condemn the dance, the balls, the lively games—they are the real enemies of society, and should be ridiculed and laughed (if not birched) out of the community. Whenever these people have had their day, as in the times of the Puritans, the epoch was followed by one of reckless licentiousness, such as that which obtained during the reign of Charles II. For be it remembered that according to the morality which I inculcate, the riot of the passions, the giving up of all the interests of society for the sake of satisfying the brute impulses, was as injurious as the celibacy or puritanism of the era which preceded it—perhaps more so.

*S. R.* Do I understand you, then, that continence is not a possible virtue under any circumstances?

*A.* That is a question which sociological science has yet to determine. There certainly have been instances in the past of men and women who did not seem injured by a celibate life. There have been scholars and philosophers who lived bachelors to a good healthful old age. I presume that by a proper hereditary training the man might be developed whose forces, by a sort of nervous anaclosis, might be refracted from organ to organ, and instead of being expended in sexual inclination, might go to nourish the brain, and increase the volume and the flow of thought. "The passions take the place in the soul which the will does not occupy," says that acute thinker Laboulaye; and there may be yet discovered a process by which passion may be transmitted into intellectual fiber. This, indeed, is the last and highest possibility of human culture. There is nothing beyond. It is now a dream. The race may yet realize the splendid hope which allures us into such vast regions of speculation.

*S. R.* I call to mind many scientific persons who have lived celibate lives, apparently without injury either to their bodies or their minds. Sir Isaac Newton, it is said, "never had a sweetheart," even.

*A.* But he died an idiot. It is easier, however, for a scientist or a philosopher to live so than almost any other class of persons. Their souls must be calm and their thoughts free; and the habit of

subduing all emotion, in order that the mind may pursue its trains of speculation, probably induces a gradual extinction of sexual appetite. On the contrary, poets and clergymen are notoriously incontinent. They must be so; for the emotional nature, which it is their business to cultivate, provokes that excitement which is only to be appeased by sexual commerce. The difference between physicians and clergymen in this respect is well worthy of remark. Physicians who have direct dealings with women, and are intimately acquainted with all the peculiarities of their sexual organism, rarely lapse from virtue. They view women as a matter of course, and cultivating their observing faculties merely, it is rare indeed that they abuse the trust confided in them. But with clergymen the case is different. They are "nothing if not" emotional. Appealing as they do to the spiritual and higher instincts of women, they are, if attractive men with sufficient sexual magnetism, passionately admired, yes, sexually admired, by the women of their congregation; and the result is the fearful catalogue of lapses from virtue, of horrible scandals on the part of the clergy. These poor men are not to be blamed; they are educated to be emotional, impressive, fervent, in order that they may sway the minds of their auditors; and the result is they are continually entangled with the women of their congregations, who *must* admire them.

Indeed, the relations between sexual and religious impulses are very apparent, and have often been commented upon. It has even passed into a vulgar proverb. It is said that "at a camp meeting more souls are made than saved." It is understood to be a well-known phenomenon in certain churches that during periods of intense religious excitement, of revivalism, the wives of the members generally become pregnant. The emotions which flow out in a season of great spiritual exaltation find their natural reaction in the physical excitements of conjugal love. My impression is, that the children conceived under these circumstances would be, on the whole, superior to those begotten in the season of religious calm though perhaps they would lack a true mental balance. The whole subject opens up a curious field of speculation; and it is a pity that some one has not collected all the data upon these points upon which to base a reasonable hypothesis. But certainly there is some relation as yet unexplained or misunderstood between the faculties which religion brings into play and the passion of amativeness. That singular infatuation of young girls for English country curates, which *Punch* delights so much in caricaturing, and which are such frequent incidents in Anthony Trollope's novels, is a phase of this phenomenon. And these cases, occurring as they do in real life, are the more peculiar from the fact that the country curates are miserably poor,



having nothing that they can offer to make home tempting, but themselves; and yet they are courted, and sought after, and considered desirable matches by wealthy young English ladies. The great scandals which have pained the public, in which clergymen and ladies of their congregations have obtained an undersirable notoriety, need no further reference. It is sufficient to say, however, that not one in twenty of these cases ever comes to light. They are hushed up for the strongest possible reasons; they not only affect the character of a particular church, they are deep stains upon the denomination within whose pale the offense has sprung up in all its rank luxuriance. For the sake, then, of denominational character and family peace, much more than out of any regard to clerical or feminine offenders, these affairs are mostly hushed up and condoned.

*Physician.* Among the means to be employed for diminishing the number of virile men who, according to your philosophy, are born in excess of the demand, have you ever thought of castration?

*A.* Yes, I have. I am not at all clear but that the time may come when certain men, in a small class, probably, will voluntarily submit to castration, in order to pursue certain lines of human duty without the embarrassments of sexual passion.

*Sentimentalist* Good heavens! you don't mean to say that any man would volutarily give up a source of so much physical enjoyment and mental stimulus as afforded by the sexual organs?

*A.* I mean to say, that not only have many men done so in the past, but that I believe they will do so again. At this very day there flourishes, in certain parts of Russia, a wealthy, an influential, and a growing sect, the members of which voluntarily castrate themselves. These are the Skopti. Their headquarters are at Moscow, and they are principally bankers and dealers in gold and silver bullion in the Great Bazar. As from their peculiar practices they can not have any offspring of their own, they induce young men to enter their employ, and then by persuasions and exciting religious appeals, at length induce the neophytes to permit their testicles to be removed. It is noticed that the neophytes speedily become fanatical adherents to this strange religion, and exert themselves to the utmost to gain proselytes. They are obliged to do this secretly, for it is understood that the Russian police are directed to do this maintain a hostile attitude toward them. But still, as I have said, the sect is growing, and it is certainly one of the most remarkable religious phenomena of the day. Let us always remember that when laboring under these impressions, these convictions, that they are sacrificing themselves to Almighty God, men are willing to do anything—even yield up their lives, without the faintest hope of present or immediate reward. We are not now living in an age of faith; 'tis a hard, practical age; and we find it

difficult to realize the wonderful lengths men will go in their desire to please an idol, a fetish, or a god. The history of early Christianity shows that men and women will suffer martyrdom, maimings, scourgings, cruelties of all kinds, the denial of all natural gratifications, in pursuit of an ideal virtue. "Thou wilt increase, O Lord, more and more in me thy gifts," says St. Augustine, "that my soul may follow me toward thee, disengaged from the bird-lime of concupiscence, that it may be no more a rebel to itself." Origen, you remember, made himself a eunuch. Now this powerful passion of humanity, this willingness to submit to an authority outside of self—let this but once be brought into operation in a properly organized society, and those men who were condemned as not being proper sires of the race, or who, from any physical infirmity, were unable to give proper satisfaction to women, would be very likely to offer themselves for castration, in order that they might be totally absolved from all the embarrassments of Love, and enabled to pursue their career undisturbed by those powerful emotions which are excited by the sexual apparatus.

*Physician.* Does not mental deterioration result generally from practices of this kind?

*A.* If experience is to be any guide in such matters, I should say, not necessarily. There have been instances of men of very marked capacity who were eunuchs—Abelard and Origen, for instance. It should be remembered, too, that the class of castrati became so involuntarily, and that they were always selected from the ranks of the degraded and enslaved. Castration as a means of promoting the highest interests of humanity has never yet been attempted among men. It has only been done in times past to supply a peculiar class of servants devoted to the care of the women of viripotent men—or, as in the middle ages, to supply alto voices for the religious services in the Roman Church. Indeed, there have been many instances of castrated priests in the Italian churches, and in order to comply with the law that only perfect men should enter "the sanctuary of the Lord," it was customary for these clerical eunuchs to carry their testicles in their pockets, so that they had about them all the materials of a man, only that some of the parts were in the wrong places.

But, in fact, more than one page in the later history of the Roman Empire is adorned with the bright career of eunuchs holding high military command—men who have handled armies well, and won battles with them, too. The eunuch whom Philip baptized was "of great authority under Candace, queen of the Ethiopians, who had charge of all her treasure." Indeed, eunuchs have in all time been noted for craft, for astuteness, and for possessing the qualities

of the diplomatist and the schemer—notwithstanding that they were made from slaves and the scum of the earth. In the future, however, it is not improbable that a young man who has inherited a weakly body, but a bright, splendid, piercing mind—a young man like Pascal or Pope—a young man whose sexual nature corresponds but feebly to his emotions, will be willing to get rid of all the trouble and torture of desire, and will voluntarily submit to castration in order to devote his life to the high aims of art or speculation. I have no doubt that a much more numerous class than is anticipated would voluntarily abdicate their rights as mates and fathers of the race in order to pursue careers by which they would serve humanity in a better manner. It is idle to say that men will not do this, when, as I have shown, a large sect practice castration to-day as a religious rite; and when we know that in all ages the sects of anchorites, monks, friars, and cenobites are virtual castrati—that is to say, they have given up their natural functions as men in order to pursue some ideal good. The Christian Scriptures themselves nowhere discourage castration; on the contrary, we may infer from the complacency with which Jesus spoke of “eunuchs which have made themselves eunuchs for the kingdom of heaven’s sake,” that he rather regarded the rite with approval. Nay, he adds what sounds very much like an authoritative promulgation of the doctrine of castration: “He that is able to receive it, let him receive it.” I think, viewed in the light of my new sexual philosophy, this is one of the most remarkable passages in the Bible.

*Sentimentalist.* I don’t believe, however, that this part of your social doctrine is likely to gain you many converts.

*A.* Although I have said that probably a numerous class would submit to castration, I do not mean to imply that it would be more than a small percentage of the human race who would consent to such deprivation. As a natural fact, however, we know that castration is practiced among squirrels. These animals copulate and propagate with such vigor and rapidity, that their instincts have taught them the necessity of limiting their offspring by some such means. But the methods which animals use as a necessity, men would use for higher motives; and while society may order castration of some of its members as a means of self-protection, some classes may voluntarily adopt the practice for religious purposes. It may be that when society is highly organized, the castration of any tribe which manifests mischievous propensities will be ordered for the purpose of insuring the extinction of that strain of blood which by its vicious tendencies threatens to disturb the general harmony. For, as I have pointed out in my remark on “breeding in-and-in,” society will continue to differentiate families, and races, and individuals in a way



which we cannot now have the faintest conception of. Strains of blood will be as well known in the human families as strains of blood now are known in horses; and they will be kept as pure from each other. But of course the diversity will go through the whole range of human capabilities. One family will be noted for its business capacity, another for its scientific attainments; poets, also, and priests and artists, will be born in one class; while the strong and powerful, the men able to do the rough work of the world, will be equally generated in strains, under the conditions of a wise human providence. All the multifariously diversified types of human nature will be reproduced in perfection under competent human management; and a complexity of human variations in this way attained, that to attempt to describe it would seem to render the facts incredible. The cry of the age is to-day for uniformity, for a general leveling, for democracy; but after a while the wiser demand will be for the utmost diversity in human conditions and endowments. Our descendants will understand better than we do that the greater the differentiation among the children of men, the more complete will be the integration, the more perfect the whole. As the parts become individualized, the whole becomes unified; thus carrying out that great biological law which is well understood through all nature except where it affects society.

*Positivist.* Has your physical religion anything to do with the creed of Auguste Comte?

*A.* Only in a very partial way. My system is a product of modern science and thought—as his religion and polity was also a product of modern science and thought. I accept a great deal of Comte, while I entirely dissent from his whole sexual morality. I assent to the fundamental statements he makes; but I utterly condemn the practical application which he attempts to make in his proposed scheme of the relation of the sexes. It seems to me that he ignored the whole of the facts of human nature, and idolized an institution (monogamy) which is an impossibility, and which mankind never have and never will universally accept. His speculations on this subject were the natural outgrowth of an education derived from Roman Catholicism; and they were further modified in that direction by the modes of thought prevailing in French society. Mine could only have germinated in a Protestant and skeptical community. It has the advantage of being proposed many years subsequent to Comte's philosophy, and is the result of speculations which in his day were unknown.

*Virgin.* Pray what have you to say to the ideal love between the male and female before marriage, that enamored intercourse between the sexes which forms the staple of romance, poetry, and

fiction?

A. I regard that passion known as romantic love between the young of both sexes as an exceedingly unwholesome product of our civilization. And yet I can see its uses. The philosophy of the romantic passion will never be written until social science is much further advanced than it is now. The idolatry of a young girl for a young man, and *vice versa*, must be looked at in two ways. It is hurtful, because it aggrandizes human excellence out of all proportion to the reality. The young man in love has been well classed by Shakespeare with the madman and the poet:

The lunatic, the lover, and the poet,  
Are of imagination all compact;  
One sees more devils than vast hell can hold—  
That is the madman. The lover, all as frantic,  
Sees Helen's beauty in a brow of Egypt:  
The poet's eye, in a fine frenzy rolling, etc.

All that can be extracted from nature or gathered in thought of ideal excellence has clustered around the love-idols among all races of men. All that a young man can imagine of human excellence he attributes to the young girl he loves. But these ideas are false and injurious. They are untruthful in themselves, and do harm in being credited. Young girls and young men are not the perfect beings they are believed to be; and the belief leads to social entanglements of a very undesirable character. Very often such passions spring up between two young persons who, if they married, would probably breed children of badly formed bodies and unbalanced minds. The only justification of any marriage whatever is the resulting progeny; and until society recognizes that there are variations in coitive acts, and that those which admit of the social sexual relation are very different from those which admit of the procreative relation, we shall have no sound regulations upon this subject. As I have said, this passion is so far mischievous in that it is unreal, illusory; the objective order of thought does not correspond with the objective order of phenomena; in broad Saxon, the delusion is a lie, and the following of it an evil, which ends in misery—as too many lives have ended upon which the delusion has exercised its baleful influence. Marriage, indeed, very soon gets rid of the illusion; and then we know what cruel features life too often assumes to those who have been led into unsuitable unions by this passionate love.

V. Is there nothing to be said in favor of this romance, this idolizing of the partner?

A. Oh, yes; a great deal. In fact, its advantages in society as at present organized are greater than the disadvantages. Mankind,

in past ages, have been lifted over many dismal epochs by strong and powerful illusions; and this romantic passion, this worship of the other sex, is useful in giving young persons that pleasure ideally which is denied them physically. Sexuality is an objective fact; passion, romance, love in its ordinary shape, is its subjective antithesis, its mental complacent. It is made in modern society to compensate in a greater measure for actual sexual union. It is, so far, platonic. A young man who loves a girl, who really idolizes her, who thinks her a creature "too pure and good for human nature's daily food," he would not harm the girl nor would he dream of proposing actual physical contact with her. It would revolt the poetic, romantic young lady if her lover even hinted at sexual intercourse. And so the young who are really and truly in love with each other, and who have a large share of the subjective passion as distinguished from physical passion, are in no danger of "falling from grace." Hence this worship of man and worship of woman (for that is what it is) serves to prevent a real sexual intimacy, and in the absence of a wiser organization of society should be encouraged. The enamored girl is the better for having a lover; the enamored man is the better for thinking that there is some one in the world of more consequence to him than he is to himself. It is *scientific morality* in a new shape. Indeed, the first unselfish emotion which very many young persons experience is in this very idealization of a person of the opposite sex. In a highly organized state of society the subjective condition will be under complete control, and will no longer be concentrated upon any one person. "In the first sentiment of kindness," says Emerson, "we anticipate already a benevolence which shall lose all particular regards in its general light. . . . The soul may be trusted to the end. That which is so beautiful and attractive as these relations, must be succeeded and supplanted only by what is more beautiful; and so on forever."

The physiology of the whole passion of Love has yet to be written. It has its gradations—from mere sexual impulse up to the seventh heaven of purely platonic and ideally passionate attachment. The difficulty on the part of society is that it does not recognize these various stages, from the preliminary physical impulse to the final enthusiasm. The *juste milieu*, the middle state, is the true balance of society; and to the sane man or woman the lover is simply a lunatic. It has been well remarked by a philosopher that great objectivity is idiocy; and great subjectivity is insanity. True sanity lies between the two extremes; and while we recognize the essential value of the passion of Love, and should encourage it in society as at present constituted, yet we must always remember that it is still a species of insanity—delirium; that its repugnance to the



physical aspect of love proves it to be unnatural. On the other hand, we must regard pure animality, the mere brute passion in men and women who are governed only by their senses in this regard—those persons in whom there is no mental equivalent—as on a par with idiocy. They are governed by the primal impulse, and are filthy because brutal. This condition is seen in cases of insanity where “reversion” occurs. The delirious lunatic becomes brutal. All powerful illusions, whether in love or religion, are disturbing and injurious, unless subdued to human uses—unless kept within bounds. We may walk upon the solid earth; but we must not condescend to grovel in it. We may look above us with head erect, and keen eyes fixed where

One bright star  
Possesses all the skies;

but any attempt to fly, to lift ourselves into the air, will probably result in broken bones. And this is as true of love as of locomotion. Due regard must be had to our physical nature; it is, after all, the primal fact. The frenzied ecstasies of the poet; the enthusiasm, the delirium, the passionate longings of the lover, are as untrue, as false, as unreal as the dreams of the lunatic, and will be as sternly repressed in a proper state of society.

*V.* But do you recommend us *not* to love men who seem attractive to us—*not* to indulge in poetry and romance—*not* to idealize some of the young men of our acquaintance?

*A.* No, I do not see what else you poor girls can do. Society will not grant you the right of personal gratification except in marriage; hence you must run to the extreme of mental intoxication as a substitute for that physical stimulus which you need. Your instincts must be gratified in one way or the other. Of course, in indulging in this extravagant passion for men, you will in nine cases out of ten lay the foundation for a superstructure of misery. Your idol will very probably be made of common clay; and the discovery of a fact of this kind is always singularly painful to a highly organized sentient being. Or the man you admire your parents may object to, or society may frown altogether upon the attachment. Then there is unrequited love, the victims of which we see all around us in society. You may form a wild attachment for some flighty, or cynical, or preoccupied young man, who can not or will not love you. That is the unhappy lot of many a girl who goes smiling about in our splendid saloons of fashionable life, but whose heart is lacerated with all the anguish of unrequited affection. Now, the fact is, this Swedenborgian conception of love and conjugal relation is as unreal as any illusion can be—I mean, his doctrine that there is only *one* mate in all the wide universe for every individual—that all true marriages are of heaven and foreordained; that there is only *one*

person in all the world who can make you, or me, or any of us perfectly happy. It is unreal, delusive, and we believe in it only adds to the sum of human misery. The probability is that there are millions of young men for whom you might have conceived just as strong a passion as you felt for the first object of your idolatry, and with just as much reason. Human excellence is confined to no one human being; and you will find that the best of men have their limitations, as the worse have their virtues. I make bold to say that the time will come when the virtuous woman will have more than one mate; when she will regard human excellence, no matter in whom it may be exhibited, as worthy of love and affection; that while she may even live with one man, and accord him sexual gratification, she may choose, in the interests of society, to bear children by other men. The propagation of children is a matter to be regulated by experience, by science, and need not necessarily be confounded with the pleasant associations which a woman may have with many different persons. Women often conceive children without consent on their part, very often with repugnance; and very often in a case of rape a woman generates a fine child, which goes to show that it is a matter of temperament, and does not depend upon social reasons at all.

*Wife.* Yes, but consider jealousy. I think you must make some allowances for the workings of that tremendous passion as well. You know what dislike men and women experience at any outside interference in the love relation.

*A.* Jealousy has its roots in human selfishness—in the limitations now imposed on sexual commerce. If there was true love founded upon true morality, there could be no jealousy. The woman would argue: "If my mate has really more pleasure in the embraces of another woman than in mine, as his happiness is my first consideration, it should be a matter of gratulation to me that he is better pleased with another woman than with me." The man should view things in the same light in regard to the woman. I am now giving you the abstract morality of the subject, without any reference to persons, institutions, or human conditions. But pure morality, like pure reason, is singularly misleading when applied to the practical affairs of life. No man or woman now dares reason in any such way, because our institutions are so modeled that to attempt to act on these principles would create unbounded confusion. And yet we may at least dream of a state of society in which jealousy would be banished, because, after all, it has its roots in selfishness. It is distressing to see a superb, passionate, emotional woman tied up to some miserable, dwarfish specimen of a man who can not satisfy the woman in any part of her nature, physical or mental. It is

with this decrepit, miserable wretch that jealousy constantly abides. He knows that he wrongs his wife by living with her, and is accordingly suspicious of her and of every man she converses with. Yet, alas, all she can do is to take up her cross—submit to the misery of her situation. It is inevitable, and perhaps even her misery is subserving some high human uses. Let her, however, work and pray for the day when those who come after her will be better cared for by society than she has been. So, too, with a splendid physical specimen of a man tied to a miserable, weak, sickly woman, who can not accord him the gratification which his healthy, powerful animal nature demands; he is tempted constantly to go out of the family circle to get it. For this man there should be a large measure of human charity. Yet such men, too, must bear their burdens. They must submit to social exigencies. It will not do for them to show examples adverse to public opinion, or which, making experimental changes in society in advance, would destroy institutions and shock the community. A woman who is conscious of her physical inability, who knows that she is doing a sexual injustice to her husband, should permit him to obtain, under proper restrictions, that gratification which she can not give to him; at all events, she might surround him with a circle of charming women, with whom he could agreeably consort without scandal, and in whose society he would find a natural vent for sexual uneasiness. For I insist that the same rule holds good in regard to married men and women that I have already adverted to in regard to the unmarried of both sexes. Married men are far more likely to be continent and honest if they are allowed a great deal of social freedom with other women, than if their sentimental and imaginative faculties are starved. Instead of the consciously disabled wife being jealous of the attentions which her inconstant husband pays to other women, she should encourage them. But it should be done understandingly. She should say to him, "I know what is the matter with you, and I think it is better that you should be surrounded with agreeable society and mingle with charming women, than that you should be tempted to satisfy yourself sexually with impure or diseased courtesans."

So, too, with the husband conscious of his own deficiencies. He should aim to gratify his wife by giving her all the male society which is so attractive to her. The danger always lies in shutting our eyes to obvious facts of our lives—in endeavoring to thwart nature. The very measures of repression which jealousy itself suggests are those which endanger the happiness of families. If any young girl or boy develops to your apprehension excessive animal love, let it have its proper satisfaction so far as society will admit; but let all this sociability take place with your consent and supervision.



Take care to prevent secrecy and stolen meetings, and above all, unnatural modes of gratifying this powerful instinct.

*Moralist.* How are these passions of love and jealousy treated in the Oneida Community? With their liberality, by means of which any man and woman may share the pleasures of love together, I can't see how individual passions can be allowed; but I can imagine that a great deal of jealousy may be developed.

*A.* If I have read the history of the Community aright, this has been, indeed, their great difficulty. The young have had their delusions, their passions for each other; but as I have before pointed out, the only corrective seemed to be the mating of the old and the young under the doctrine of ascending and descending fellowship. The young man in danger of sexual delirium, or already conscious of it, was mated or consorted with the elderly woman past her turn of life; then he learned how to control his passions, or subordinate them to the usages of the Community. The young girl, also, in her first love-fit, was not permitted to gratify it with the young, raw boy that she probably affected, but her emotional nature was trained by some elderly man, who initiated her into the wondrous mysteries of love; but under such conditions as to satisfy her loftiest ideals, soothe her perturbed spirit, and teach her to regard all men in their true relation. Of course the Community had to wage a terrific war against both love and jealousy. Love was charged to personal idolatry and the spirit of the devil. The young man was taught to regard every woman as a possible mate, and, therefore, not to set his affections upon any one person. The young girl was early instructed that the idolatry of one man was extremely sinful, an offense in the sight of God, and a violation of all her social obligations as a member of the Community. Of course, with the inherited tendencies of the individual, it was impossible to entirely prevent love-fits and passionate longings; and, in some cases, the society was compelled to permit lovers to propagate. I believe one or two instances of the kind occurred in which the union proved unfruitful, and this was regarded as a judgment of God upon the idolatry of two persons, and a warning to the rest of the society. For be it understood these people are so religious, so dominated by the sense of their powerlessness in the grasp of the Almighty, that it controls their action even in sexual intercourse with each other. Of course jealousy is pretty well suppressed in a society of that kind. Such things could not be tolerated as an objection made by one man to a woman's having relations with another man. It would be looked upon as a vile and selfish act, the argument being: "If this woman pleased to consort with any other man, you must not object, for her pleasure and satisfaction should really be your highest aim if you love her." By such

means they have realized, in a measure, that ideal state of which I have spoken a little while since, where jealousy is discarded. But you can not entirely get rid of it until you get rid of the passion, the delirium of the sense, the maddening adoration of one person, which is now doing so much harm. That also must be blotted out, for until you do so you can not get rid of the mean jealousy which would deprive another of the gratification you can not give.

*Physician.* There are certain purely physical aspects of the love relation which must be discussed, though they are naturally very delicate, and good people scarcely like to consider them. But I judge that your social religion will compel attention to every physical fact connected with the relation of the sexes. You have made a discrimination in love, as being either a social act or a commerce engaged in for the purpose of propagation. Please explain that point more in detail.

*A.* I confess I derive that idea from a study of the writings and practices of the Oneida Community. It was Mr. J. H. Noyes who first pointed out the distinction between the social and the propagative function of physical love. The powerful passion which impels to contact, while it may aim at propagation, does not think of it, on the inception of desire. To speak in the popular Darwinian dialect of the day, the races which have survived are those in which the passion of Love was most strongly developed, but which subordinated that passion to the propagative instinct. Now, in civilized society, the distinction has always been kept in mind, though without any philosophy that would co-ordinate the two phases of the passion. Men have in all historic times sought after sexual gratification for its own sake—I mean without any reference to progeny—avoiding progeny, if it were possible. And I judge that the decadence of many nations has been due to their being too much addicted to this social or infertile love relation, and their overlooking or avoiding the propagative function. The Oneida Communists say that not only may all the initial caresses be indulged in, but that actual physical contact of the male and female organs may be effected without the union becoming a fertile one, and that this practice is not only harmless but very healthful; and that herein there is a vent for that passion which otherwise would disturb the Community. Mr. Noyes, in a very remarkable little tract, has discussed this matter at length. He says:

“All these experimenters in the art of controlling propagation may be reduced in principle to three classes, viz.:

“1. Those that seek to prevent the congress of the sexes, such as Malthus and the Shakers.

“2. Those that seek to prevent the natural effects of the propa-

gative act, viz., the French inventors and Owen.

"3. Those that seek to destroy the living results of the propagative act, viz., the abortionists and child-killers.

"Now, it may seem to you that any new scheme of control over propagation must inevitably fall to one of these three classes; and yet I assure you that we have a method that does not fairly belong to any of them. I will try to show you our fourth way.

"We begin by *analyzing* the act of sexual intercourse. It is not such a simple affair that it can not be taken in parts. It has a beginning, a middle, and an end. Its beginning and most elementary form is the simple *presence* of the male organ in the female. Then usually follows a series of reciprocal *motions*. Finally, this exercise brings on a reflex nervous action or ejaculatory crisis which expels the seed. Now we insist that this whole process, up to the very moment of emission, is *voluntary*, entirely under the control of the moral faculty, and *can be stopped at any point*. In other words, the *presence* and the *motions* can be continued or stopped at will, and it is only the final *orgasm* that is automatic or uncontrollable.

"Suppose, then, that a man, in lawful intercourse with woman, choosing for good reasons not to beget a child or disable himself, should stop at the primary stage, and content himself with simple *presence*, continued as long as agreeable. Would there be any harm? It can not be injurious to refrain from furious excitement. Would there be no *good*? I appeal to the memory of every man who has had good sexual experience to say whether, on the whole, the sweetest and noblest period of intercourse with woman is not that *first* moment of simple presence and spiritual effusion before the muscular exercise begins.

"But we may go further. Suppose the man chooses, for good reasons, as before, to enjoy not only the simple *presence*, but also the *reciprocal motion*, and yet to stop short of the final *crisis*. Again, I ask, Would there be any harm? Or would it do no good? I suppose physiologists might say, and I would acknowledge, that the excitement by motion *might* be carried so far that a voluntary suppression of the commencing crisis would be injurious; but what if a man, knowing his own power and limits, should not even *approach* the crisis, and yet be able to enjoy the presence and the motion *ad libitum*? If you say that this is impossible, I answer that I *know* it is possible—nay, that it is easy.

"I will admit, however, that it may be impossible to some, while it is possible to others. Paul intimates that some can not 'contain.' Men of certain temperaments and conditions are afflicted with involuntary emissions on very trivial excitement, and in their sleep; but I insist that these are exceptional, morbid cases that should be



disciplined and improved, and that, in the normal condition, men are entirely competent to choose in sexual intercourse whether they will stop at any point in the voluntary stages of it, and so make it simply an act of communion, or go through to the involuntary stage, and make it an act of propagation.

"You have now our whole theory of 'male continence.' It consists in analyzing sexual intercourse, recognizing in it two distinct acts, the social and the propagative, which can be separated practically, and affirming that it is best, not only with reference to remote prudential considerations, but for immediate pleasure, that a man should content himself with the social act, except when he intends procreation.

"Let us see, now, if this scheme belongs to any of the three classes I have mentioned. 1. It does not seek to prevent the congress of the sexes, but rather gives them more freedom, by removing danger of undesired consequences. 2. It does not seek to prevent the natural *effects* of the propagative act, but to prevent the propagative act itself, except when it is intended to be effectual. 3. Of course it does not seek to destroy the living *results* of the propagative act, but provides that impregnation and child-bearing shall be voluntary, and of course desired.

"And now, to speak affirmatively, the exact thing that our theory does propose, is to take that same power of moral restraint and self-control, which Paul, Malthus, the Shakers, and all considerate men use in one way or another to limit propagation, and instead of applying it, as they do, to the prevention of the congress of the sexes, to introduce it at another stage of the proceedings, viz., *after* the sexes have come together in social effusion, and *before* they have reached the propagative crisis; thus allowing them all, and more than all, the ordinary freedom of love (since the crisis always interrupts the romance), and at the same time avoiding undesired procreation and all the other evils incident to male incontinence. This is our fourth way, and we think it the better way.

"The wholesale and ever-ready objection to this method is, that it is *unnatural, and unauthorized by the example of other animals*. But on the other hand, if it is natural in the best sense, as I believe it is, for rational beings to forsake the example of the brutes and improve nature by invention and discovery in all directions, then, truly, the argument turns the other way, and we shall have to confess that until men and women find a way to elevate their sexual performances above those of the brutes, by introducing into them moral culture, they are living in unnatural degradation."

*Married Woman.* But how does this affect our sex? Does the woman receive the same comfort in the relation as the man who

toys with her without completing the act?

4. The woman, by this arrangement, is not only secured against undesired progeny, but she has a thousand-fold the pleasure that she ordinarily experiences in the more thoughtless and slovenly performance of the act by the husband or lover. As I have already pointed out, civilization has already differentiated, in regard to the woman, the social from the propagative function. Some women never become pregnant, who nevertheless experience intense pleasure in the coitus. Others become pregnant to whom the connection is positively painful. Now it is the business of the man to see to it that an act involving so much of human happiness should be studied in all its bearings, so that the woman should get from it her fair share of delight—as much pleasure, in fact, as the act is susceptible of. If this were merely a matter of pleasurable excitement to the female for a comparatively short period of time, it would hardly be worth the importance which I now attach to it. But the love relation, in its physical sense, tinges, so to speak, the whole female tissue. To a woman, copulation is a fact fraught with tremendous consequences; and she who is happy in the sexual relation is affected morally, mentally, and spiritually. In Dr. Storer's recently published valuable work on "Reflex Insanity in Women," I find a number of detached passages which possess the greatest interest in connection with the topic we are now discussing:

"I have claimed that while there are affections of many organs in the body in both sexes that underlie insanity, being in reality its cause, and the foundation upon which it rests, in woman there is a depth beyond—a source of excitation not existing, practically, in man; for, allowing every latitude to the influence of the sexual system in the male, it must be allowed that in him the genital apparatus is merely subsidiary, and playing but an occasional and comparatively a very insignificant part in its relations to the general economy."

"In woman, the case is very different. Not only is she subject to a host of diseases peculiar to her sex, to which we find neither homologue nor analogue in man, but they are capable of so modifying her as entirely to change her natural disposition and character. In health, we find her still obedient to a special law. The subject here also, we might even say the victim, of periodicity, her life is one perpetual change, and these changes even are still again subdivided."

"The uterus and appendages that, in the female embryo, while yet unborn, were being developed *pari passu* with the other organs of the body, become at birth arrested at their growth; without other change than a slight and disproportionate enlargement in size, they remain in their fetal condition until puberty occurs."

"The child has now become a maiden. Immediately the emotions, desires, and passions that though latent, have been gradually foreshadowing themselves, are now established, unrecognized though they may be by the girl herself; yet, like the smouldering fires of a volcano, ready to burst forth at any exciting moment. The short space of a lunar month is henceforward the field for many years of triple change, (1) preparation for ovulation, (2) the discharge of a germ fit for impregnation, (3) rest and recuperation."

"The instinctive yearning for the other sex, and its gratification in the excitement of coitus, the culmination of sexual congress in effectual impregnation are surely of no little import, as they are affairs of constantly recurring occurrence both in the married and in many of the unmarried, unless, as is too often the case, they are interfered with by preventive or subvertive measures, which may but increase their effects upon the woman's system by making them prejudicial, than as otherwise, of benefit."

"Pregnancy, with its varying fortunes, child-bed and lactation, and finally the grand climacteric supervenes, and a return to the second sexual childhood, which, through barren of fruit to the womb, is yet by no means past desire and attempts at its gratification, or past uterine disease with its many dangers: with this scene closes."

"Why, then, is it called preposterous to seek in her sex the abstract fundamental influence impressed upon every woman, even while an infant in her mother's womb, the solution of much to which otherwise we have no key. Van Helmont was not far wrong when he contended that woman was what she is, in health, in character, in her charms alike of body, mind, and soul, because of her womb alone."

"Nor am I so far wrong, I candidly believe, in attributing the major part (not all) of her characteristics in disease, mental as well as bodily, also to this self-same womb."

"Just as we have special diseases of the pelvic organs in the female, so we may have functional diseases of the brain of many, and deceptive types excited in her thereby."

Esquirol, a great authority on the subject of insanity, asks:

"Are not the extreme susceptibility and sedentary life of women, their peculiarities even, the predisposing cause of this malady? The numerous passions which among them are so active; religion, which is a veritable passion with many when love does not exclusively occupy their heart and mind, jealousy, fear, do not these act more energetically on the minds of women than men? 'As insanity,' said Zimmerman, 'comes often to girls from love, to women from jealousy, while from pride to men.' Moreover, women yield to the causes of insanity proper to the sex? Physical causes acting more frequently



upon them than upon men. Are not women under the control of influences to which men are strangers? Such as menstruation, pregnancy, confinement, and nursing?

Montgomery, another great authority on matters of this kind, says:

"When speaking of the physical changes which the uterine system undergoes in consequence of impregnation, it was remarked that the nerves distributed to the organ and its appendages were augmented in size and number, and having their sensibility exalted, diffused throughout the system generally an increase of nervous irritability, which, affecting both mind and body, displays itself under a great variety of forms and circumstances, rendering the female much more excitable and more easily affected by external agencies, especially those which suddenly produce strong mental or moral emotions, whether of the exhilarating or depressing kind, as fear, joy, sorrow, anger. The powerful influence of such impressions over the functions and actions of the uterus, in every stage of female life after puberty, is recognized in a multiplicity of circumstances."

Dr. Laycock, another authority on the diseases of women, remarks:

"Of all animals woman has the most acute faculties, and when we consider how much these may be exalted by influence of the reproductive organs, there is not much ground for surprise at the grotesque forms which cunning assumes in the hysterical female, although they have caused much speculation and astonishment. Insane cunning is usually exhibited in attempts at deception, but occasionally it attempts to steal, or rather to steal slyly."

But enough of these quotations. They suffice to establish, on the highest medical authority, the intimate connection that exists between the functional condition of a woman's sexual apparatus, and her general health, and still more, her mental sanity. Such being the fact, it is clear that her body and her whole nervous system are often distressed by imperfect, or painful, or even passive complicity in the genital act. If her life is constantly tormented by the recurrence of such depraved forms of coition, her character suffers depravation also. She becomes a shrew, a scold, her voice is harsh, her eye severe, her lips compressed; the roundness of her form disappears; she makes her household unhappy. Let a multitude of married women in ordinary conditions of life be got together, and see what suffering the features of many of them betray. They bear their cross bravely, nobly; they do not acknowledge, even to themselves, what is the matter with them; but the scientific physiologist knows very well that the hard features, the lank form, the flat breasts, the shrill voices, the irritable snap, the wasted cheeks,

the sunken eyes which characterize such an immense majority of married women, are due to the unskilled, unscientific, and even unnatural relations they hold to husbands or lovers.

Hence the supreme importance of physicians understanding their business when they write upon their subject—in not educing from the facts gathered in the range of their practice some theories and practical suggestions in regard to making the act between the sexes as pleasurable as it can be made. I am inclined to believe that our present habit of employing physicians only when we are sick is a bad one, as it gives that whole body of educated men an interest, not in the well-being, but in the misfortunes of mankind. Throughout the civilized world we are beginning to see that the public health is a matter of state concern; hence the establishment of Boards of Hygiene, and general regulations to preserve the health of the community. The discussion of this great sexual question will bring into existence a race of experts whose business it will be to train people to act well their part in the marriage relation.

*M. W.* Of course this conversation naturally leads to the means to be employed in preventing conception. I understand that male continence, as practiced in the Oneida Community, if practiced in society at large, would make propagation a matter of choice between men and women, and would prevent all the evils arising from undesired progeny; that illegitimate children could not be born, and that the abortionists' trade would no longer flourish; that a large class of medical drugs would be dispensed with, and that many of the ills which afflict the human family would cease. But as male continence is not known, or is, at least, very difficult to practice, what other means can be used for preventing conception?

*A.* Dr. Gardiner and other writers, whose books circulate in conservative circles, recommend entire abstinence. But of course that is preposterous. As I have before pointed out, that is a rule which nobody can or will adopt. Society insists that men and women shall marry to satisfy their sexual longings. The custom of sleeping together leaves the wife practically at the mercy of the husband; and if he is a man of ordinary virility it is impossible for him to sleep with a woman year in and year out without frequent sexual connection. The abstinence theory, therefore, is impracticable and ridiculous. It does not meet the case at all. Robert Dale Owen, who became a member of Congress, and is now a noted Spiritualist—a man of some mark in his day and generation—printed a book some thirty years since, in which he recommended the withdrawal of the male organ immediately before the expulsion of the seed. He was very bitterly denounced at the time; but there is reason to believe that this practice is in vogue among nine-tenths of the married people.

Whatever else may be said against it, the recommendation certainly is practical and effective as a means of preventing the impregnation of the female; and it has been widely followed by those very classes of respectable, high-toned, moral persons who are most vociferous against all methods of controlling procreation. Bergeret and other physicians, French, English, and American, have tried to prove that this practice is injurious to health; but the fact that it is very generally practiced—that physicians can not know all the truth in regard to individual cases, from the reluctance that people naturally feel in exposing their secret thoughts and longings upon this subject, render these medical *ex cathedra* speculations of very little value. All that physicians can know is, that certain persons who come under their care have been in the habit of practicing this conjugal onanism, and that these persons are suffering from sundry sexual disorders; but when we recollect the extraordinarily small number who suffer from physical affliction in consequence of this practice, we may safely question whether the physicians who denounce it know what they are talking about. For it is a matter of common experience that a practice may be harmless in ten thousand cases, and yet in the ten-thousand-and-first it may be very hurtful. So much depends upon our idiosyncrasies. What we know is, that the best fed, the best dressed, the most comfortably housed, and the most healthful specimens of the human race *do* in some way control propagation. We know that those classes of the community who do *not* attempt it, the very poor, are short-lived, diseased, and altogether debased as compared with the well-to-do classes which, one way or another, do prevent the impregnation of their women. I would like here to describe plainly the various methods ordinarily employed to avoid impregnation, but must defer so doing for another time. There is so much squeamishness on this subject that I do not wish to offend, as the reason for this reticence is commendable; yet the mischief is caused by the mystery surrounding this matter. The art and practice of social non-propagative Love will some day be a distinct branch of personal education. Reason, art, science must be made use of in this most momentous act of our lives. The mere brute impulse should not satisfy us; the instinct should be ennobled and humanized; and to accomplish that we must let in the light of day upon all aspects of the Love relation.

*M. W.* Physicians tell us that if we accept the embraces of our husbands some time after the monthly period, and before the return of the flow, we will escape impregnation.

*A.* I see that is recommended by Drs. Gardiner, Mayer, and other physicians who write to please their patrons and not to tell the truth; but clearly this practice is not to be relied on, as many mar-



ried women have found to their cost. If it were true that all women were perfect in their sexual organs, it is probable that by maintaining abstinence for the first ten days after the menstrual flow, the woman could accept the embraces of her husband without danger of foetation. But, unfortunately, not more than one woman in fifty is in a perfectly healthy condition in this respect. It is immediately on the close of the monthly period that the ovum comes down from the ovary through the fallopian tube to the mouth of the womb, and there quietly waits its chance of getting impregnated. If this does not occur within a week or ten days, the ovum becomes abortive and passes off, and there is no further danger of foetation until the return of the flow. Unhappily many women are irregular in their menses; the ova comes down at unexpected times; children are germinated who are undesired and the source of pain and anxiety to the parents; and the physicians who give the advice are very heartily cursed for their misleading science. And then, too, the practice itself is unnatural; the fact is, that upon the cessation of the menses the woman most desires the husband; she is, so to speak, "in heat" all the while the ova are at the mouth of the womb waiting for impregnation. When it becomes abortive, her passions are tranquillized, and the embraces of the husband are merely tolerated. Now, to tell these poor women who already suffer so much from unsatisfied sexual wants, that they should only gratify themselves at times when they do not want gratification—that they shall cheat their sexual nature of its demands at the times when the craving for coition is strongest—is nothing less than a cruel swindle upon the whole tribe of married women. It is unnatural, and simply intensifies the trouble, unhappiness, and misery which already make many of our homes a hell. For by this practice the women are not insured against undesired progeny; but they are very certain to be rendered unhappy, if any attempt is made to carry out this absurd and unnatural regulation. Men and women must exercise their own common sense in this matter. Say what moralists will, it is preposterous to expect that people who sleep together will stop from personal intimacy. It is unnatural to order the poor woman to refrain at the time when she is most willing to accept the embraces of her husband. She is cheated in every way; and the indignation of the whole female sex should be felt by every physician who ventures to recommend any such mischievous regulation. And yet the whole body of our current sexual literature contains nothing better than this preposterous plan. The woman asks for bread, and the physician gives her a scorpion.

*Married Man.* Can this practice of male continence obtain in society with our present marriage system? Can one man practice

it with one woman?

*A.* Why not? The Communists say that before they introduced the promiscuous cohabitation now permitted, the men did practice this same sort of male continence with their wives, and with excellent effect. Yet they do claim that it is better to practice it with many women. It is barely possible that very many women, conscious of their own inability to satisfy their husband's sexual needs, would not lay down such rigid rules as they now do against their husbands having commerce with other women, if they could rely upon the man practicing this continence and restraint. For the danger that always looms up in a married woman's mind of her husband's begetting a family in other quarters, and thus being lured away from his own home, would no longer be formidable. The jealousy which, in such a case, is only a maternal instinct for the protection of her own offspring, would be neutralized; but the jealousy which merely seeks to deprive the husband of those pleasures the wife can not give would be found unnatural, and would properly be fought with moral weapons. The time will come when a woman will be ashamed of herself for exhibiting such a selfish and contemptible feeling. If the practice of male continence were universal, and it was generally recognized that there was a distinction in the sexual act between its social and its propagative character, much of the difficulty which now exists in families would be done away with, and wives would tolerate the intimacies of their husbands with other women.

*Female Artist.* You seem to look forward to a time when society will tolerate in some men lapses from what is now called "virtue," and that a wife will not always insist upon her husband's confining his attentions to her alone?

*A.* Yes, that I think is the tendency of civilization. I judge that a vast number of women like yourself—artists, poets, writers, philanthropic women, and so on, who devote themselves to special fields of activity for high human uses—women, moreover, who do not possess that fine physique which would justify them in becoming the mothers of offspring—these will desire to live without any distinct tie to any man. They will not wish to procreate, but they will still desire amorous gratification; and, therefore, will become the sexual clients, or, if you please, the companions of men who have homes and families.

*Woman.* But will not this breed perpetual unhappiness among married women?

*A.* Not if it is made of religious and social duty. With the history of polygamy before us,—nay, with the thing itself under our very eyes in Utah, I do not see how we can apprehend any such

difficulties. Human nature accommodates itself to very varied conditions. Have you seen by the newspapers that thousands of Mormon women who are first, second, third, fourth, and fifth wives, have petitioned Congress in favor of polygamy, insisting by all possible arguments that they are supremely happy in those relations? In the face of such a fact how can you say that women would not submit to the polygamic relation when founded on far more just and rational social laws than Mormonism can pretend to? As a writer in the *Modern Thinker* acutely observes, there is no sexual aberration which may not be condoned and even sanctioned, if it is the outgrowth of a philosophy or a religion. So if, as I claim, the new sexual adjustment will be founded on the facts of human nature and meet pressing human wants, then of course that arrangement will be submitted to, and a married woman will no more object to her husband's consorting with another woman, than to his chatting or dancing with her. Indeed, the social embrace is but a slight extension of that familiarity which engages men and women in intimate conversation, or prompts them to shake hands very warmly. A woman always wants to please the man who please her, and sexual favors would be conferred much frequently than they are, if it were not for the scandals and the social confusion that ensues, and the dread of undesired offspring. The question of offspring eliminated from the problem, sexual freedom can be permitted to an extent that we can not now comprehend, and that without the slightest danger to society. The whole mischief of irregular unions at present is in the want of proper discrimination between the two elements of the sexual act. If male continence was the rule well known and observed throughout society, and young men and young women were trained to control their passions, there would be no possible harm in an unattached woman—a woman who had not been set apart as one of the mothers of the race—gratifying her male friends, old or young. These chaste unions would be, in fact, friendly, natural, pleasant, and moral acts. Gratification would be accorded on both sides; no one would be harmed; and children would not result from these unions.

*Social Reformer.* This would lead, then, to the differentiation of women, in regard to their capacities for social or precreative duties?

A. Yes. Its first affect would be to do away with mercenary love—with prostitution in its present odious sense. No woman would sell herself for hire; because any man with any human qualities whatever would find an abundance of women with whom he could consort without money and without price. The love relation would be entirely divorced from all mercenary considerations. But this would necessarily imply the setting apart of another class of



women for the duty of continuing the race. The picked specimens of womankind would be classed as the mothers; and it would naturally be regarded as the highest possible function of woman to be permitted to add to the population. The life of such a woman would be of one of unending comfort, pleasure, and delight. I take very little stock in the theories propounded in phrenological journals and books, that the character of the offspring depends on the immediate condition of the man and woman at the moment of conception. No; the child sums up in its material and moral nature not only the antecedents of father and mother, but of all its primogenitors. Oliver Wendell Holmes has very ably worked out this idea in his "Guardian Angel," one of the best American novels yet written—one, moreover, in which it is plainly to be perceived that the writer takes his stand against a great deal of the sexual cant of the day. In this novel the character of Myrtle Hazard is exhibited as a sort of bag-full of ancestors, in which one or the other is perpetually struggling to get to the top. Now this one dominates in the girl's body, now the other; now a florid militia captain; now a poor, melancholy woman burnt for witchcraft in her Puritan days; now a lovely, brilliant lady who was the belle and toast of her day; now a miserly grandfather who, rolling in wealth, hung himself for fear of poverty. This is what human nature is. As the last wave that broke upon the shore is the result of all those tremendous forces that have been waging their elemental strife from the depths of bygone eternities to this actual present moment, so the little babe that has just raised its puny cry in this sad world sums up in its weak frame all the peculiarities, the whims, the frenzies, the despairs, the delights, of an awful ghostly train that stretches back into the mighty past. By proper breeding of children we should undo much of the evil that has been done in ages bygone. The most perfect specimens, both physically and mentally, would be produced; for only the most perfect specimens of men would be allowed to become sires of the race.

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#### SYPHILIS OF THE TESTICLE

Dr. F. R. Wright (*Journal-Lancet*) notes that the testicle may be the seat of late syphilis. It does not interfere with formation of the spermatozoa. One of the writer's patients became a father while he had syphilitic epididymitis. The spermatozoa are reduced in number simply because a part of the testicle involved is not working. If the disease goes on to the point where all the testicle is involved, of course, the whole operation is shut off, or, if the epididymis becomes involved so that the vas deferens is obstructed, then no sperm can issue.

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## DIVORCE AND SEXUALITY

*By Leo N. Gartman, M. D.*

For some time past I have been contemplating a paper concerning Divorce, but I was kept from so doing by the necessity of dealing with religion, and in a medical paper religion is somewhat out of place. Of course, I will have to deal with religion, but I will try to circumnavigate the religious questions as much as possible and deal with the question of divorce in a more or less academic way.

"Civilized" human life is ruled by religion, morality, civil and criminal laws. But civilized humanity frequently refuses to obey this collection of written or codified laws, therefore force is required to compel obedience and to punish those who transgress these laws. A certain woman writer cannot understand our civilization without a corner saloon and a policeman on the corner. But the corner policeman alone is not sufficient to compel civilized people to obey laws; lawyers, judges, courts, prisons, gallows and electric chairs are required and even all these together are unsuccessful and many a time justice is miscarried. Many a criminal goes free and many an innocent man is punished. On the other hand primitive life is ruled only by instincts and customs or precedents and nothing more—the policeman is absent.

It is about the customs of the primitive, uncivilized people that I will speak at present.

There are some quite interesting points about customs. Though never recorded or codified, the primitive people obey and follow these customs without any compulsion. In some very rare instances, the punishment for disobeying the customs is death. In other cases it is a fine, and more commonly, simple ostracism—and most frequently there is no punishment whatever. But regardless of the fact whether there is a punishment or not, the customs are—as a general rule—universally obeyed, and transgressions are extremely rare, which shows what a strange hold these customs have on primitive humanity.

There is another important point. When we examine the geographic and climatic conditions of a country, and the resultant economic conditions, we find that the customs of a nation are fully adapted to all their requirements. These adaptations are so exact and so fine that a disturbance of any one of those customs disturbs the balance of their whole system of life, and the nation, or tribe begins to perish and slowly disappears. To change or displace a single custom in a primitive race acts on this race almost as if we were to transfer a human being a few thousand years out of his time, or place a crocodile around the North Pole, or a polar bear in the Sahara Desert. Neither will exist there long.

The question arises, who created these customs? How does it happen that they are so inseparably connected with the requirements of the people, and why are they so blindly obeyed?

We will attempt to explain the origin of the customs, and then it will become evident why they are obeyed, and we will understand the great importance of customs.

Animal life is ruled by instincts and the influence these instincts exert on the brain substance of these animals. What has been originally an instinct is slowly recorded in the animal's brain, and is retained in the memory, and this ability to remember is transmitted from generation to generation, and it accumulates experience upon experience until the primitive instinct produces an ability to think. This ability to think is nothing more than the generalizations of many generations of collected experiences. Where the primitive animal lived on blind instincts alone, the more advanced animal lives on accumulated experiences, which were slowly produced by the combined forces of instinct and necessity, and in their turn, form a more advanced instinct.

The primitive ancestors of the human race transmitted their instincts to the primates and from the primates to the humans as we still find them in their primitive state. When humanity acquired the ability to express its thoughts in words, is still lived by instinct, though it had already reached a considerable mental development.

As all the people around acted under the influences of the same instincts—by slow degrees these instincts formed into primitive customs, and it is these customs that the primitive man follows blindly.

So we see that customs are the outcome of instincts, and as such, their influence is of necessity tremendous, and there is no necessity to enforce them.

If this transformation of primitive instincts into customs is not satisfactorily explained, I expect the reader will see that there is no other way to explain the origin of customs, customs that no one



knows how and when, and by whom created, customs which every one obeys and follows, customs that are inseparable from the well-being and insure the existence and perpetuation of the race.

Among these primitive customs, humanity inherited marriage and divorce. We cannot find a race which has not a distinct and complete marriage system. Wherever marriage exists, divorce is present—there is not a single exception to the rule.

Human reproduction is bi-sexual, and it is this force which created marriage.

What force created divorce?

Divorce is intimately combined with marriage—the laws which govern marriage are so formulated as to include divorce and make its effect beneficial. Therefore, we may state that marriage and divorce are the products of the same human sex instinct, and represent the two opposite poles of this force. The active pole of the force produces marriage—the negative pole produces divorce.

There cannot be the slightest doubt that marriage and divorce are the product of the human sex instinct, an instinct that has its own laws—laws which neither man nor deity has created; laws which are like the laws of light, heat, electricity or circulation and respiration—not subject to human modifications or changes; laws which can only be studied and followed, but not invented. The universality of marriage and divorce—two inseparable institutions—ought to be sufficient to give to these two institutions the right of respectable citizenship among other human institutions, and not to consider one of them as criminal. We, so-called civilized people, consider celibacy a virtue, and marriage is tolerated only until the redemption of the human race will come, and divorce is considered a criminal act of the most harmful and dangerous type.

I have stated that divorce is a universal respectable institution. It is at present part and parcel of every non-Christian marriage system. Among all Christian nations it was just as respectable an institution until the beginning of the 10th century of our era, and it was forbidden and has been criminalized by a half-idiot in Constantinople about 905. And I expect to show that the prohibition of divorce is not even a religious prohibition. Among all the nations (non-Christian) where it exists today divorce is a normal institution and is safeguarded like marriage by equitable laws; so equitable and just are the laws of divorce that it produces no inconveniences, no disgrace, no humiliation, no suffering, neither to the parties concerned nor to their offspring, and therefore makes of marriage a contract, not a status akin to slavery.

The point is this: Declare a certain action criminal, exclude it from among the permitted actions, and it at once becomes harmful, merely because it has been declared an outlaw. If any nation should decide, like in India, that eating meat is a crime, any one who would, under the stress of hunger, partake of meat, would be a criminal and liable to punishment. There is nothing wrong in eating meat, and especially when compelled by hunger, still the man would be immoral, a criminal and his family disgraced.

But where there is no restriction, there can be no crime. This is exactly the status of divorce among all human races; no prohibition and therefore there is no crime in divorce, and no punishment, no suffering, no disgrace.

There are two points that interest us in regard to this question:

The first is—what shall a wife do when divorced? She may have to suffer privation when left without means or subsistence.

The second problem is—who will take care of the poor neglected children?

Now let us see how the *savage* deals with these questions.

In the primitive man's mind there is established the idea that what costs nothing is worth nothing. He understands values only according to the labor or the equivalent he has to give for it.

To take a wife for nothing, or to give a daughter as a wife for nothing is humiliating to both parties alike. It is not rare to hear one woman telling another: "Look what a good-for-nothing you are; your husband gave for you only one miserable house, while my husband gave for me twenty of the finest houses,"—or something to the same effect. The greater the beauty of the bride, the higher the rank of the contracting parties—the higher is the price for the bride and the greater the honor. But this works exceedingly well on divorce. If a man sends away his wife without any visible reason, he forfeits the goods he paid for her. If she leaves her husband on account of ill-treatment, again he forfeits his goods. On the other, if the wife proves unmanagable or lazy, and the husband sends her back to her parents he retains all the goods he paid for her. If she runs away without any reason from her husband, he gets back his property. If she runs away with another man the new husband must return to the old husband all the goods he paid for her.

As a rule, with very few exceptions, both the husband and the wife have the full freedom to leave one another.

When there is joint property and the separation is an amicable one, which is the most common occurrence, the property is divided equally between the two partners; when the separation is not an amicable one, the offending party gets the worst end of the bargain,

but at no time is the woman left destitute. Either she gets part of the goods, and very often all the lands and the house, or she returns to her family, relatives or tribe, and this means that she becomes again a full member of her tribe and gets all the privileges of a member, which means home and necessities. But the most common reason for separation, the reason which the missionaries condemn the most, is because she fell in love with another man, and in these cases, the new husband pays and takes her for his wife at once. There are very few ceremonies at marriage and still less at divorce. So we see that a man will think ten times before he mistreats his wife, and vice versa. But if he ceases to love his wife and takes a liking to another female, then and there he is free to follow his sexual inclinations and his wife has the same rights. A divorced woman is not disgraced by this accident in her life, even if such accident happens to her every few months. There is no disgrace in divorce, there is no crime in re-marriage.

On the other hand, adultery is a punishable crime under all circumstances. Adultery, in the primitive man's mind, is stealing another man's property (his wife), in secret, without paying for it. Once a man comes out openly and takes away another man's wife and returns to him what he pay for her, no crime has been committed—no disgrace, no punishment. No animosity or quarrels are produced under these conditions, and after the complete adjustment has been effected the parties remain the best of friends; quarrels originate only when the new husband is unwilling or unable to pay; then, not only his own property but even the property of his family or friends, and even tribe, is in danger of being destroyed. Therefore, there is always an amicable settlement. I cannot go here in all the forms of adjustment that take place under the various circumstances and different tribes, but I will say that these adjustments are, under all circumstances, equitable and work no hardships to any one.

As to the children: Every tribe has its own rules. Where descent is in the female line, the children go with the mother, and become, in most instances, the children of the maternal uncle, from whom they inherit and are invariably treated as his own children. The children of the maternal uncle inherit again from their mother's oldest brother and are in law, and in reality, his children, not their real father's.

If there is no maternal uncle there is the mother's family or the mother's tribe, and once the children become members of the tribe they enjoy all the privileges of the other members of the tribe, and there is no suffering, neither is there the slightest disgrace.

Under other conditions, when descent is in the male line, there



are always distinct rules. The mother, in many cases, has the right to all the children, but more commonly there is a division of the children. Among some tribes the mother takes the girls and the father takes the boys; the given reason for this division is that a mother can educate the girls best and a father for boys.

Among other tribes, it is the opposite rule—the mother takes the boys because they will be a better support for her and the father can support the girls best.

Again, among some the mother takes the younger children because they need her most, and the father takes the older children because he can more easily care for them. In other instances the mother who needs support takes the older children and the father takes the younger ones.

Regardless of the existing laws in regard to the children, as a rule both parties try to have all the children; and not only the contesting parties, but their families, and, if of different tribes, both tribes mix in this question, trying to get the biggest slice of the family. As a rule, after a lot of talk, the question is decided and an amicable settlement is reached. Under no circumstances are the children left destitute or disgraced.

Now we have seen that when an institution is legalized there is no suffering, no disgrace, no shame, not even inconvenience created by its normal action.

It is true that there are, every now and then, profligates who divorce and remarry every few weeks or months, and continue to do so all their lives, so that there are men and women who had thirty or forty marriages; but on the other hand, the greater majority change partners until they meet their equal match and remain married for a number of years; and again many marry but once and do not separate.

Under all circumstances, this freedom of separation insures peace in the family. A man or a woman who is satisfied with the partner tries by all means to please, because they know that if they ill-treat one another, separation will take place and the loss of an agreeable partner is not desirable, therefore marriages that last a lifetime are very common. As long as marriage is a free contract both parties try their best to insure their common happiness and the happiness of their children. And children are the desideratum of the primitive people. Infanticide is a lie invented by the missionaries to defraud people and to obtain money under false pretences. This is the way divorce acts as a normal legal institution.

Once a normal institution is disenfranchised and made an out-cast or a criminal, it, by this fact alone, begins to work havoc and produces misery.

That is exactly what happened with the normal institution of divorce.

And I am going to tell this story of how the normal institution of divorce was converted into a criminal institution. I will try to avoid, as much as possible, the religious controversies connected with this question, but I will have to touch it at more than one point.

There are two sayings which have a great influence on the question of divorce. "For this cause (marriage) shall a man leave his father and mother and shall cleave to his wife, and the twain shall become one flesh." This comes from the Old Testament. "What therefore God had joined together let no man put asunder," and from the Talmud. These two statements were not intended to act against divorce, never had that meaning, and were not so understood by the Jews, who had the full freedom of divorce; it is later, that the prohibition of divorce was founded on these two statements, and we will show how this came about.



Early Christianity consisted of monastic communities of single males; females were not admitted as inside members and only later, old woman of over sixty were admitted as outside members. Any brother of these communities who married was by the fact of his marriage, automatically, excluded from the brotherhood, and was considered as one who relapsed back to Judaism. Any married man who wanted to join the brotherhood had either to divorce his wife or abandon her and his children, as a married man could not join their monastic brotherhoods.

What need was there to prohibit divorce in a community of unmarried men? Prohibition of separation can only exist where marriage exists, but where marriage is positively forbidden, how can there be a question of divorce? Therefore we can safely say that the prohibition of divorce was not promulgated that early in the history of the Church. About the middle of the first century, Paul becomes an active factor in the history of the Church, and it is due to his influence that marriage became, not a legalized institution, but a tolerated offence against the rules of the Society. At this time, men were permitted to join the Brotherhood without abandoning the family. The complaints began to come in, because many of the members had daughters past marriageable age, who could not marry outsiders, and there was no marriage between the members. Therefore, Paul was induced to permit marriage

within the membership. Let us see what Renan has to say on this point.

"The rule in regard to the natural relation between man and woman excited the greatest difficulties. This was the constant pre-occupation of the Apostle, when he wrote to the Corinthians. The coldness of Paul gives to his morality something rational but monastic and contracted. Sexual attraction is in his eyes an *evil* a *shame*. Since it cannot be suppressed, it must be regulated. Nature, in St. Paul's mind, is *bad*, and grace consists in contradicting and subduing it. . . .

Absolute chastity is that which is worth the most. Virginity is the perfect state. Marriage was established as a lesser evil. . . .

To prevent greater evils, and out of regard for fathers of families who had daughters past the flower of their age on their hands, Paul allows marriage. But he does not conceal the scorn and the disgust inspired within him by this state, which he deems disagreeable, full of trouble, and humiliating." (St. Paul by E. Renan.)

As we see, marriage, though somewhat criminal, was only tolerated, and permitted once in a life time. Marriage is a crime, and it is sufficient to permit one marriage, but a second marriage was an unpardonable crime and to prevent a second marriage, separation or divorce had to be completely forbidden, and it is then, or probably some time later that the following paragraph was inserted into the early writings of the Church.

"Have ye not read that He which made them from the beginning made them, male and female," and said: "For this cause shall a man leave his father and mother, and shall cleave to his wife, and the twain shall become one flesh. So that they are no more twain, but one flesh. What therefore God hath joined together, let no man put asunder."

But as I have said, the prohibition of divorce was only to prevent remarriage, and an early writer, makes the following statement:

"If God was gracious to you to rid you of your wife by her death or *divorcement*, why should you tempt the omnibenevolent providence by taking another wife?"

The prohibition of divorce remained a dead letter for nine centuries, and the usages were entirely in an opposite direction. It is true that legally, second marriages were rare, and a third remarriage was an unheard of scandal, as Renan states, but I said *legally*; illegally it was entirely different. Those that had the means and power kept harems, divorced and remarried as freely as ever and as among the



other nations. To avoid divorce, illegal marriages were not frequently contracted. Couples lived together as brothers and sisters, and separated whenever they pleased. Of course, there was in these instances neither legal marriage nor legal divorce. More yet, as there were no records kept recording either marriages or divorces, any one could divorce in one place and remarry in another, and obscure people, not well known, practiced divorce and remarriage, even legal, as frequently as they pleased.

The clergy had nothing to do with either institution, and in Rome or Greece or elsewhere, the civil authorities had the jurisdiction over marriage, and therefore the local rules were the rules adopted by the Christians until the end of the fifth century.

In Rome the Roman law of marriage was adopted by all the Christians. The Roman marriage was a free contract between a male and female, a contract which was even less binding than a business co-partnership. If two people made a business partnership, neither of the contracting parties could break up the partnership at will, they had to comply with the agreement made; in marriage this rule did not hold, because any one of the two partners had a right to dissolve the partnership at any time, for a cause or no cause.

The clergy did not object to this arrangement. In fact, frequently upheld it. If one of the two parties wanted to enter the church, divorce was always considered a laudable procedure, but especially when both partners decided to enter the church. On the other hand some attempts were made by legislation to prevent so great a number of people entering the church and remaining childless.

Every now and then some of the Christian Emperors attempted to put some restrictions on divorce, but all they succeeded in doing was to put a small fine on the party that broke the marriage without any given cause; later, the fine was increased. Any attempt to interfere with the question or regulation of marriage and divorce was energetically resisted by Christian Rome. Therefore divorce, and especially by mutual consent, was not interfered with until some centuries later. And even after the fall of Rome, when the civil Government of Rome disappeared, and the ruling power fell into the hands of the clergy, the Christian clergy made no attempt to interfere with the full freedom of divorce. It is true they made and remade laws in regard to marriage, but no interference with divorce was attempted.

James Brice, in his work on *Marriage and Divorce*, describes this period as follows:

"When direct legislation by the State came to an end in Western Europe, with the disappearance of the effective power of the Emperors in the fifth and sixth centuries, the control of marriage began to fall

into the hands of the Church, and remained there for many generations. To pass from the civil law of Rome to the ecclesiastical law of the Dark and Middle Ages is like quitting an open country intersected by good roads for a tract of mountain and forest where rough and tortuous paths furnish the only means of transit."

This state of affairs continued until the beginning of the tenth century, when the Emperor of Constantinople forbade divorce. (Leo, the Philosopher.) To understand the conditions and circumstances under which this prohibition originated we will let Gibbon talk.

"The name of Leo the Sixth has been dignified with the title of *philosopher*; and the union of the prince and the sage, of the active and speculative virtues, would indeed constitute the perfection of human nature. But the claims of Leo are far short of this ideal excellence. Did he reduce his passions and appetites under the dominion of reason? His life was spent in the pomp of the palace, in the society of his wives and concubines; and even the clemency which he showed and the peace which he strove to preserve, must be imputed to the softness and indolence of his character. Did he subdue his prejudices and those of his subjects? His mind was tinged with the most puerile superstition; the influence of the clergy and the errors of the people were consecrated by his laws; and the oracles of Leo, which reveal, in prophetic style, the fates of the empire, are founded on the arts of astrology and divination. If we still inquire the reason of his sage appellation, it can only be replied, that the son of Basil was less ignorant than the greater part of his contemporaries in church and state; that his education had been directed by the learned Photius; and that several books of profane and ecclesiastical science were composed by the pen, or in the name, of the Imperial *philosopher*. But the reputation of his philosophy and religion was overthrown by a domestic vice, the repetition of his nuptials. The primitive ideas of the merit and holiness of celibacy were preached by the monks and entertained by the **Greeks**. Marriage was allowed as a necessary means for the propagation of mankind; after the death of either party, the survivor might satisfy, by a *second* union, the weakness or the strength of the flesh; but a *third* marriage was censured as a state of legal fornication; and a *fourth* was a sin or scandal as yet unknown to the **Christians of the East**. In the beginning of his reign, Leo himself had abolished the state of concubines, and condemned, without annulling, third marriages: but his patriotism and love soon compelled him to violate his own laws, and to incur the penance which in a similar case he had imposed on his subjects. In his three first alliances, his nuptial bed was unfruitful; the emperor required a female companion, and the empire a legitimate heir. The beautiful **Zoe** was introduced into the

palace as a concubine; and after a trial of her fecundity, and the birth of Constantine, her lover declared his intention of legitimating the mother and the child, by the celebration of his fourth nuptials. But the patriarch Nicholas refused his blessing: the Imperial baptism of the young prince was obtained by a promise of separation; and the contumacious husband of Zoe was excluded from the communion of the faithful. Neither the fear of exile, nor the desertion of his brethren, nor the authority of the Latin church, nor the danger of failure or doubt in the succession to the empire, could bend the spirit of the inflexible monk. After the death of Leo, he was recalled from exile to the civil and ecclesiastical administration; and the edict of union which was promulgated in the interest of Constantine, condemned the future scandal of fourth marriages, and left a tacit imputation on his own birth." (Gibbon's Roman Empire, Vol. III.)

As we see, Leo forbade only fourth remarriages, and therefore third divorces; but first and second divorces, and second and third remarriages, were still permitted. And even this prohibition seems to have originated under peculiar conditions. It seems that his astrologers, acting on his superstitious nature frightened him into signing this edict, which he later strove to recall. It was not an act of conscience and mature deliberation, but of sudden trickery, fright and half-idiotic obsession. And it is this decision which laid the foundation of the prohibition of divorce.

Slowly, step by step, this prohibition increased in force, and spread from Constantinople to other Christian nations, and only during the thirteenth century a new declaration was promulgated.

The old declaration was to the effect that celibacy is the main virtue of a Christian, that only those who were never *defiled* by a woman will go to heaven, and that only celebrates and undefiled ones can intercede between a man and his maker. A second principle made its appearance that marriage is a holy sacrament, can be consummated only under care and jurisdiction of the Church and is *indissoluble*. And from then on we have two contradicting declarations. Marriage is a crime and is tolerated as a lesser evil, and again Marriage is a holy sacrament.

Why did the Church let both these declarations stand?

The old principle was too deeply ingrained into the fundamentals of the Church, which did not care to trouble itself about changing or annulling it; the Roman Church was too powerful to trouble itself about such little nonsense, and did not care what the Christians thought on the subject; and who dared to think or express any doubt? But there was a more powerful reason for letting both statements stand: both were profitable, both gave riches and power into the hand



of the Church. The Roman Curia by preaching monasticism frequently obtained large sums of money and riches from those who forswore the world. People who wanted to be rid of an important or rich relative paid heavily to the Church to take in and practically imprison for life such objectionable persons. The Roman Curia by forbidding marriage among the clergy, who either married openly or lived with what was called sisters and nieces, could be controlled far better than by permitting legal marriage. Every now and then a nuncio would appear at different districts and collect money from the priests under the promise not to molest their wives or sisters. And if the clergy became turbulent, Rome threatened to compel them to dismiss their wives and children.

On the other hand, the full control by the clergy over marriage, gave another powerful force to Rome. It became very profitable to the minor clergy, and a source of revenue and power to Rome; therefore the two contradicting principles remained.

The prohibition of divorce travelled from generation to generation, and assumed the role of a normal institution—an institution which was allegedly introduced for the benefit of the partnership, for the benefit of society. Divorce became a dangerous, disgraceful, shameful, criminal act; and once an institution is disgraced, outlawed, it does work harm in different ways.

The saying "give a dog a bad name," etc., is justly applicable to divorce.

And therefore a number of superstitious were woven around this prohibition to show that divorce is the criminal and the prohibition of divorce the saviour.

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I will have to make here a deviation and speak on incest or the prohibition of marriage among near kin. This prohibition has acquired a peculiarly high standing. It has been asserted that if near relatives marry, the offspring will be mentally defective. This prohibition was originally called "the law of God," and when people began to ask questions, why does the deity forbid to marry near relatives, the answer was invented, that marriage of near kin is injurious to the offspring. We will have to speak at some length on this subject, as it demonstrates many interesting points and throws considerable light on the question of divorce. Huth in his work "The Marriage of Near Kin" (1875) comes to the following conclusions:

1. "Any deterioration through the marriage of near kin per se even if there is such a thing in the lower animals, is impossible in man, owing to the slow propagation of the species."

2. "Any deterioration through the chance accumulation of an

idiosyncrasy, though more likely to occur in families where the marriage of blood relations was habitual, practically does not occur oftener than in other marriages, or it would be more easily demonstrated."

Wherever marriage exists, laws prohibiting marriage between blood relations, and laws permitting and regulating divorce occur. Therefore, we can say that the prohibition of marriage of near kin, and permission of divorce are universal human institutions.

All these regulations come down to us from our primitive ancestors, and are firmly established customs, and as such we have to look at these institutions as the development of primitive instincts, because all primitive customs are the outcome of instincts. Marriage is the product of the instinct of self-perpetuation, or of the sex instinct. Two of the most prominent investigators of this question practically reach this conclusion that the prohibition of marriage between near kin is also due to the action of the human sex instinct. Ed. Westermarck writes:

"The horror of incest is an almost universal characteristic of mankind, the cases which seem to indicate a perfect absence of this feeling being so exceedingly rare, that they must be regarded merely as anomalous aberrations from a general rule. But the degrees of kinship within which marriage is forbidden are by no means the same everywhere. It is most, and almost universally abominated between parents and children."

"I pointed out that there is an innate aversion to sexual intercourse between persons living very closely together from early youth, and that, as such persons are in most cases related by blood, this feeling would naturally display itself in custom and law, as a horror of intercourse between near kin."

It seems to me that the explanation of Havelock Ellis is nearly the same, but more explicit. He says:

"Any reader will quickly perceive that the normal *failure of the pairing instinct* to manifest itself in the case of brother and sister, or of boys and girls brought up together from infancy, is merely a negative phenomenon due to the inevitable *absence* under these circumstances of the conditions which evoke the pairing impulse. Courtship is the process by which powerful sensory stimuli proceeding from a person of the opposite sex gradually produce the physiological state of tumescence, with its psychic concomitant love and desire, more or less necessary for mating to be effected. But between those who have been brought up together from childhood, all the sensory stimuli of vision, hearing and touch have been dulled by use, trained to the calm level of affection, and deprived of their potency to arouse the erethistic excitement which produces sexual tumescence. Brothers and sisters

in relation to each other have at puberty already reached that state to which old married couples by the exhaustion of youthful passions and the slow usage of daily life gradually approximate."

"The abhorrence of incest indicates that even the sexual attraction to people of the same stock has its limits, for it is not strong enough to overcome the sexual indifference between persons of near kin. The desire for novelty shown in this sexual indifference to near kin and to those who have been housemates from childhood, together with the notable sexual attractiveness often possessed by a strange youth or maiden who arrives in a small town or village, indicates that slight differences in stock, if not, indeed, a positive advantage from this point of view, are certainly not a disadvantage."

From the above quotations I make the following deduction: 'The prohibition of marriage of near kin is not an instinct, like Westermarck would have it, but a custom, and all primitive customs are the products of previous instincts. In this instance, the custom is founded on the negative pole of the reproductive or sex instinct.

This custom of aversion to marriage with people whom one has seen from day to day, from month to month, until they got perfectly accustomed to one another, must have been, and is universal; its universality alone would show that it has an important instinct behind it.

If people who see one another all the time sooner or later fail to call out love, even where no sexual relations have taken place, how much more often is it likely to happen where people live together all their lives and live sexually? Is there any wonder that under continual habitation the human sex instinct should cease to functionate and the marriage should be disrupted, frequently, before the couple became awart of it? As much as we may protest against this deduction, because we consider the human sex instinct a criminal, shameful, disgraceful instinct, I think that my deductions are correct, and I claim that the main cause of human divorce is sexual dissatisfaction.

Marriage is on the positive pole of the sex instinct; constant association or marriage of near kin are on the negative pole of the same instinct; where the sex instinct became active, marriage took place, and when the fire died out, divorce took place. The same negative end of the sex instinct acts in both instances. Strange, that in one instance we condemn it as the lowest criminal act. That the human sex instinct is a normal force, a force which has laws of its own, laws which are independent of other forces, we do not like to admit. Because we criminalize the human sex instinct, we consider sexual love impure, and we create a pure unsexual love—something that does not exist.

Divorce being considered a crime, we impute to it all kinds of



crimes. We claim that the freedom of divorce breaks up the state, breaks up society and destroys marriage. I am going to prove that all these incriminations are absolutely false.

We will begin with the question: Does divorce break up or do harm to the state or to society?

The sex instinct is the foundation of the family, forming the union between the man and his wife and then the offspring joins the combination, and there the influence of the sex instinct comes to an end, because the influence of the sex instinct outside of the family is nearly always nil. It is asserted that society or a tribe, is founded not on the principle of blood relation, but on economic conditions. I think that economic conditions are only one of the forces which hold the tribe together, and that there are other factors besides the economic force.

The human animal is a social animal. Humanity found out that it is easier to fight and subjugate some of the natural forces by a number of individuals than by a single individual. Once humanity came to this conclusion, and probably long before the historic epoch, they began to combine a few families in a band or tribe. They existed more by hunting, and it did not take them long to find out that hunting by a number of men is more successful than when done by one individual or one family. Later, when other modes of procuring food were introduced, like agriculture, he again could readily see that even there more can be achieved by a community than by a family.

Then comes another factor—protection from outside enemies, human and ferocious animals. These are the forces which compelled people to bind families into tribes.

It seems to me that there is still another force. When the human being began to talk, it needed some one to speak to, and some one to listen to, and this was unquestionably, another reason for binding into more or less extended groups. Families founded on sex therefore bound themselves in larger groups, not on sexual lines. How can marriage and divorce influence in one way or another society or the state, when it has hardly anything to do with its creation? Marriage does not form a state, and divorce of two individuals of the state cannot injure the state, and even separation of a number of couples cannot injure the state, because the state is not founded on marriage.

And indeed, we see many states existing regardless of the freedom of divorce. For instance, Japan with a population of somewhat over 35,000,000 has one million divorces annually; more divorces than the whole Christian world. The Japanese are called the most divorced

race on this globe. Their states have existed until broken up by the Chinese, Malays and especially the white man. China, India, the Moslem States were broken up, not by divorce, but by superior arms and means of destruction. I repeat sex is not the foundation of the state and can neither unite it nor break it up.

Further, it is stated that the freedom of divorce breaks up family life and marriage. I think I am able to prove the contrary, and that is, that the prohibition of divorce breaks up the family, and is the cause of a tremendous amount of misery and suffering, and makes of marriage a travesty, a laughing stock, a mockery.

Prohibition of divorce does neither abolish, nor even reduce separation; it only criminalizes it. It is true that legal divorce is forbidden in all Catholic countries, but illegal separation or desertion cannot be stopped by laws, and therefore the parties who separate regardless of the prohibition, become criminals and their children and near relatives become disgraced. To give a few instances.

In the United States there are in round numbers 100,000 divorces annually. Though it is not hard to obtain divorce in the United States, not every one wants to disgrace himself or his ex-partner. Again, some have not the means for a legal divorce, and they separate amicably; but quite as frequently desert their families. A gentleman in close touch with the charities of the United States, after a convention of representatives of all charitable organizations, told me that over fifty per cent. of all the expenditures of these organizations goes to the support of families deserted either by the father or mother; and further, that desertions by mothers are greater than desertions by fathers. Do these facts point that prohibition of divorce acts as a conservator of the family?

In all old Russia, where divorce was practically unknown, couples separated illegally, and took up with other partners. So frequent was this in Russia, that divorced and illegally married couples there were not ostracized, but accepted in society as legally married people. Even the children were taken care of, so that they could be legitimate—not bastards. The children went under the family name of the first legally married couple, and written agreements were entered into that the children of the second union, though legally born in wedlock, did not inherit from the first husband of their mother. Necessity is very inventive, and though the prohibition of divorce produces perjurers, criminals and bastards; it does not help marriage. Does this help to keep the family together. Among the poorer classes of Catholic Austrians, and the Slovaks of Austria, whatever their religions are, money is scarce, and few only can afford the expense of a

legal marriage or divorce. These people marry without the legal sanction and separate and remarry illegally, to such an extent that some travellers question the existence of marriage among the poorer people of Austria. And even the middle class, and the very rich, very frequently, get on very well without legal marriage.

A Protestant clergyman has collected a great number of facts pointing out that illegitimacy is greater in Catholic than in Protestant countries. The clergyman thinks that this great number of illegitimacy is due to Catholicism, but a closer inspection shows that where divorces are more easily obtainable the number of illegitimate children is less, and vice versa. Infanticide is another crime, which can be traced to this prohibition of legal divorce. In countries where divorce is readily obtained, there are fewer foundling asylums and fewer infants murdered. Of course there are other causes for infanticide and illegitimacy besides the prohibition of divorce, but taking into consideration that in all countries where divorce is forbidden the number is greater than in countries where divorce can be easily obtained, one cannot help thinking that the prohibition of divorce is directly responsible for a certain amount of illegitimacy, and therefore for abandonment of infants and infanticide.

The greatest amount of illegitimacy is found in Spanish America, where marriage is expensive, far beyond the means of those poor people, and divorce is so very expensive that no one attempts it.

Does the Catholic clergy really prohibit divorce? Yes—that is absolutely forbidden; but as it is frequently expedient, politic and profitable to grant divorce, a loophole was found, and this loophole extended so that people who are able to pay and pay well can separate, but not by divorce—by declaring the marriage illegal, and therefore null and void. This loophole was found in the laws governing the prohibition of marriage between near kin, or as it is called consanguinity or incest, or “the law of God.”

To show how this loophole was found, I will insert here a paragraph from the *Encyclopaedia Britannica*; no one will accuse the *Britannica* of the crime of liberalism; though the article [Marriage] is unsigned, I have several reasons to suspect that it was written by James Bryce, the English ex-Ambassador to the United States, a man who is probably the greatest authority on the question of marriage.

“But at the same time there was a tendency to restrict its rights and its range [of marriage]. So far as marriage was a physical union, this had for its object solely the perpetuation of the race and the avoidance of fornication; the most that was conceded was that the intention of having offspring not only made the conjugal act blameless,



but even gave to the desire that inspired it an element of good (Augustine, *de nupt. et conc.* 3). But the ideal married life was that attributed to Mary and Joseph. Thus Augustine cited this as an example that a true marriage may exist where there is a mutual vow of chastity (*op. cit.* 12), and held that the sooner this relation was established the better (*de bono conjug.* 22). Marriage being then an inferior state, to be discouraged rather than the reverse, the tendency was rapidly to narrow the field within which it might be contracted. Remarriage (bigamy) was only allowed after many struggles, and then only to the laity; St. Paul had laid down that a "bishop" must be "the husband of one wife," and to this day the priests of the Orthodox Eastern Church may not remarry. Clerical celibacy, at first a counsel of perfection, was soon to become the rule of the Church, though it was long before it was universally enforced in the West; in the East it still applies only to monks, nuns and bishops (see *Celibacy*). The marriage of the laity was hampered by the creation of a number of impediments. The few and definite prohibitions of the Roman and of the Jewish law (Lev. xviii. 6-18; xx.) in the matter of marriage between kindred, were indefinitely extended; until in 506 the council of Agde laid it down that any consanguinity or affinity whatever constituted an impediment. Moreover, man and wife being "one flesh," the Church exaggerated relationship by affinity into equal importance with that of consanguinity as an impediment to matrimony; and, finally, to all this added the impediments created by "spiritual affinity," i.e., the relations established between baptizer and baptized, confirmer and confirmed, and between godparents, their godchildren, and their godchildren's relatives.

The result of this system was hopeless confusion and uncertainty, and it was early found necessary to modify it. This was done by Pope Gregory I, who limited the impediment to the 7th degree of relationship inclusive (civil computation) which was afterwards made the law of the empire of Charlemagne. Later still Innocent III found it necessary again to issue a decree (4th Lateran Council) permitting marriages between a husband and the relations of his wife, and vice versa, beyond the 4th degree inclusive (canonical computation). This remains the canonical rule of the Roman Catholic Church. As regards impediments due to spiritual affinity, these were limited by the Council of Trent to the relation of the baptizer and baptized; the baptizer and the parents of the baptized; the baptizer and the godfather and godmother; the godparents and the baptized and its parents: i.e., a godfather may not marry the mother of the

child he has held at the font, nor the godmother the father of such child." (Encyc. Brit. Vol. XVII—11th Ed. pp. 754-755.)

At first this definition of God's law was used only to prevent certain marriages; for instance—when relations wanted to prevent a marriage to which they objected, and when rich and powerful enough, all they had to do was to show that a century or so ago the couple were in some way related, and the marriage was forbidden.

Later, when marriage became absolute, and a party wanted to be rid of an objectionable partner, all it was necessary was to bring proof that at one time or another they were related; the evidence had to be accompanied by very large presents or political concessions.

Taking all the facts together, and I have given only very few, we can see that the prohibition of divorce does not help to keep the family together, because no one can keep two people together who hate each other; but, on the contrary, produces criminals, illegitimates, infanticide and prevents people from legal marriage. It is true that divorce breaks up a family, but it breaks up a family that is disrupted and completely broken down already, and establishes in its place, frequently, two perfectly harmonious and contented families. No crime in this.

We will now attempt to prove that the causes of divorce are mainly sexual—just like the causes of marriage are principally sexual, and just like the laws governing marriage of near kin.

Darwin makes the following statement (The Descent of Man Chap. II)—"It is manifest that man is now subject to much variability. No two individuals of the same race are quite alike. We may compare millions of faces, and each will be distinct. There is an equally great amount of diversity in the proportions and dimensions of the various parts of the body. . . . The famous old anatomist Wolff insists that the internal viscera are more variable than the external parts. . . . The variability or diversity of the mental faculties in men of the same race, not to mention the greater difference between men of distinct races, is so notorious that not a word need here be said." He enumerates other points of difference.

I will add to this that there are no two human beings of the same race who have exactly the same reproductive instinct, and this I intend to state here in some detail.

Some human beings have absolutely no sex instinct, and in their life had no sexual relation of any kind, even no artificial indulgence or nocturnal emission. Some have sexual desire a few times in their whole lives, others have a desire once a year or once in six months, others again once in two or three months, other once or so every

month, some are able to perform the sexual relation once a week, or in two or three weeks. Again there are human beings that are satisfied with once or twice weekly, others don't think much of once every night, or even twice in the same night, and there are some who require, and can perform the act three, four or five, and even ten and fifteen times in twenty-four hours. Some need a few hours interval to recuperate their sexual vigor, others can repeat the act at short intervals or in succession a few times. Some people develop sexual maturity as early as nine or ten or twelve years of age, others somewhat later—seventeen or eighteen, and I have on record two cases of perfectly healthy men in whom the first manifestation of the sex instinct appeared at the age of twenty-six and twenty-eight years respectively.

In some individuals the sex instinct disappears early in life. I have seen a case where it disappeared at twenty-one. And I have met cases where the sex instinct disappeared at the age of thirty, forty, fifty and so on; and again, I have met cases where it lasted until advanced old age and persisted until death.

Sometimes the instinct appears early and disappears very early, and again at times it appears early and lasts until very advanced age. In some individuals, especially in men, the act itself lasts only a half minute or one minute, in other cases, two or three or five minutes; ten minutes is no rarity, but I have had cases where it never took less than half an hour and even an hour.

The reproductive organs vary considerably in size, from one or one and a half inches to eight or nine inches, and the circumference in proportion. In some cases the organs are placed more to the front, and in others, closer to the rectum. There are numerous other differences, which do not concern us here. But this does not cover all the sexual differences.

The circumstances under which sexual life becomes possible also vary. Some can only reach the active state after considerable love making, and there is a great number of varieties of love making. An act which will in one instance bring out the highest passion will have no influence in another case, and again on another man it will have entirely the opposite effect—it may produce complete aversion.

Some persons can be sexually active only under certain circumstances; others again prefer another background to their love making, and again, on some nothing acts, either in a passive or active way. Even the position under which people become accustomed to lead their sexual life varies greatly in different individuals. From this statement, it will be easily understood that, when people marry, it is



impossible to make a perfect match, as there are no two people sexually identical. All we can expect or hope for, is an approximation of the sexual instinct of the two contracting parties, but a complete equality is an absolute impossibility.

Then we have to consider another point: Sexual hunger cannot be satisfied in any other way than by complete sexual satisfaction. All the food, necessities and luxuries will not satisfy the sex hunger. Hard labor, incessant mental work may to some extent minimize the sex hunger, but the influence is very slight. The saying, that human (sexual) nature is eminently corrupt, and has to be modified, is absolutely wrong. The animal sex instinct on which life on this planet depends can be neither wrong nor right; all we know is that it exists and must be satisfied; only a human being without sex instinct can come to so absurd and impossible a conclusion. And as far as historic facts go, no sexually potent human being was able to kill his sex instinct.

Taking into consideration that the human sex instinct is not a uniform force, and that when a couple marry, they depend on one another to satisfy their sexual necessities, we can see clearly how this normal force acts on divorce.

Let us examine this relation between the sex instinct and divorce.

We will consider only cases where people marry for love. People who marry for other considerations often satisfy their sex hunger outside of the legal marriage union.

Two people may fall in love for any cause; for beauty; physical qualities; mental qualities; bravery; ability to accumulate money and to furnish material comforts. One person cannot understand the causes of love in another person. But no one falls in love because he or she expects the partner to satisfy their sexual desire completely. Young people as a rule, are ignorant of the main force that is to bind them in the future.

Once married, and for love, the couple expects complete sexual satisfaction. Many a time my sleep was interrupted by couples coming to consult me on the urgent question why one of the partners was unable to satisfy the other, when they were already married three or four days or sometimes weeks. Frequently I had the respective mothers, and a few times the fathers, with the dissatisfied parties. I make this statement to show that sexual satisfaction after marriage is expected and desired.

Let us take the case when the two partners are well matched—then the love becomes a potent force, which binds the two very strongly; under such circumstance, the couple will share pleasure and

sorrow equally—a perfect comradeship is formed, and if children are born, the union may last a life time. I don't say that the male may not every now and then cheat his wife, but these indiscretions are only temporary in character. Under such circumstances, the union as a rule is a happy one.

But let us take the other side of the picture, when there are considerable differences in the sexual character of the partners; then instead of love, frequently aversion appears.

A man whose wife is unwilling to satisfy him, will very often turn to other women. I heard a man say: "I thought I was marrying a human being, and I married an iceberg." The lady will say: "I thought I married a gentleman, but I find I married a brute."

On the other hand, when the woman is dissatisfied because the husband is unable to satisfy her, she may say: "I thought I married a man, and now I know that I married an imbecile."

The couple before marriage might think very highly of one another, but after an unsuccessful marriage, first aversion and then hatred takes the place of love. Is there any wonder that sexually ill-matched couple cannot tolerate one another? The hero of yesterday becomes a nonentity to-morrow; the angel of to-day becomes a devil next week.

I have seen divorces or separations, because the husband demanded of his wife more sexual love than she was willing to submit to, and again, because the wife demanded of her husband more than he was able to furnish. Once the sexual question between the couple is more or less satisfactorily solved, other causes seem to play a very insignificant part; once this sexual relation is wrong, every other defect is magnified, and instead of love, hatred appears, which grows from night to night. The sexually disappointed female is a suffering, unhappy human being. I wish I had the ability to describe her more vividly than these few old words of mine do. I regret indeed, that I am unable to do it.

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There are three periods in which most of the divorces take place.

The first year after marriage is known for the largest number of divorces and separations; probably more divorces or separations take place during the first year than during all other years later. The couple married for love, esteem, etc. Are three or six months sufficient, without any visible reason, to demolish all the love which existed before marriage? The two have changed very little in this short time; the circumstances probably have not changed at all or very little. What force is responsible for this occurrence? *Simply the difference*

*in the sex instinct turned love into hatred.* The first year divorces take place where one partner is absolutely unable to satisfy the other, and hence a quick divorce.

The second high water mark for divorces appears about five or seven years after marriage. What takes place?

Frequently, though there is a sexual difference between the two partners, this difference slowly disappears; for example, the couple become accustomed to one another, the difference slowly narrows down and the two become more or less balanced in their sex life.

But it often happens that one of the partners with the advance of time becomes sexually stronger, and the other remains stationary, or even becomes sexually weaker, therefore the gulf between the partners becomes broader and deeper and from a rift is formed an impassable chasm; then what shall one expect from such a union? Children may, and do appear, even under these circumstances, and children are a very strong binding force. In some instances children hold the two together, but the male, if dissatisfied, will usually resort to outside satisfaction; the female, if dissatisfied, may quite frequently suffer and stay, but it depends on circumstances. An attractive woman will succumb sooner than an unattractive one; the first has far more opportunities than the latter. But even the binding force of children is of temporary quality, because when one partner begins to hate the other partner, the love for the offspring becomes in time weaker and weaker; and if the children have a very close resemblance, especially in their habits, to the disliked partner, this dislike frequently passes to such children, and the supposed binding force becomes too weak to hold. Therefore, separation takes place somewhat about five, seven or eight years after marriage.

When this second danger point has been crossed, the couple as a rule, live in harmony for a long while, though every now and then divorces take place for reasons mentioned above. The last danger point comes when either the male or female lose their sex instinct completely.

A great many consider divorce immoral; but the immorality is not in divorce, but in our moral conceptions; in fact, our sex morality once examined closely, will be found to rest on an error, on a misunderstanding.

We expect that two people who hate one another should continue to live together, because about a thousand years ago, a semi-lunatic, a half-crazy despot in Constantinople, was frightened and forced into submission by a few charlatans to declare himself against divorce.

"What fools these mortals be!"



## TRUHH ABOUT LOVE

(Concluded from July issue)

S. R. All this is very splendid as a view of what may take place in society five hundred or a thousand years hence. But what are we to do now?

A. As I have already stated, you can do no better than society will let you do. You must accept the monogamic marriage as the best institution which can be adopted by any civilization. You must conform to all its obligations; purify it; make it better than it is; live up to it. For it is by this training alone, by this self-abnegation, that we can hope to continue the progress of the race. But in the meantime the subject must be carefully studied; science must bring all its lights to bear on the physical relation of the sexes; public opinion must be educated to a full comprehension of the wants of humanity. Therefore I insist that we must accept, also, all the sexual institutions which have prevailed among men; that we must tolerate difference of living; that we must make allowances for human perturbations; and that the public must frown down all violence manifested by those whose passions can not be restrained against necessary conventions which obtain in society.

*Young man.* I do not profess to know much of the peculiarities of womenkind. But it certainly seems to me that in these conversations you have expressed contradictory opinions in regard to sexual desire in women. First you say that the sexual apparatus in the female being so much larger than in the male, women's thoughts are necessarily diverted more than ours are to copulative contentment; and the chief cause of unhappiness among them is the want of physical relation with males. Here you seem to agree with Pope, that "every woman is at heart a rake." Then, again, you express views the reverse of this: women scarcely desire coition at all; they may affect it a little after the menses, but at other times the act is almost abhorrent to them; they can not comfortably unite in conjugal acts with their men; and, therefore, husbands either have to repress natural desire or seek its gratification elsewhere. Now, I have heard these same contradictory opinions before. There seems to be floating through society two monstrous ideas of women, one of which is all head and the other all tail; can we unite the two and make it a reasonable thing? or are we—I mean such as myself—to be for ever perplexed with these antithetical phantoms?

A. In discussing the social relations of men and women there are a number of very nice discriminations to be made. The normal woman, if we could find such a paragon, would, at the close of every

monthly period, be "in heat" as the females of other animal tribes are. Their desires for coition would be very strong. But even then, the manifestations of that desire would be different from the effect in men. A woman rarely asks for gratification. She expects to be courted. She may intensely desire all that the closest conjugal intimacy involves; but an actual challenge to the lists, a proffer of love, is seldom made by her. To speak in the language of electrical science, man is the positive element, woman the negative. Now, while it is the rule on the part of the woman to be reticent, to receive rather than to proffer, to submit rather than to urge, it is nevertheless true that her sexual apparatus, forming so much larger a proportion of her bodily economy than is the male's apparatus of the man's, necessarily diverts her mind more frequently and absorbingly to the sexual functions. Not to one, but to all of them; not merely to the copulative act, but to all that naturally comes before and after that act. So that if we could analyze this delicate train of thought in the last instance, it is probable that erotic impulses arise in a woman's breast just as frequently as they do in a man's. But with man the current of desire remains full and clear and strong, springing from one fountain, and aiming at one ocean—the great sea of sexual delight. In woman, the erotic thought is instantly diverted into a thousand channels—all the sentimental passages that precede the love relation, all the maternal pleasures that may possibly follow after. In a moment, and all at once, her mind looks down these several vistas of happiness, and branching out into a myriad of perspectives beyond them, soon loses itself in a labyrinth of indistinct longings. Her instincts, always active, are always dissipating themselves ere they come to the fierce fruition of desire. It would be unnatural for a normally developed woman to have the same headstrong passion for actual physical contact as the normal man. Herein lies the chief excuse for polygamy, and the necessity which has been experienced in all monogamic communities of indirectly tolerating that outside refreshment for the man which is denied to the wife. But while the woman does not really experience desire in that formidable shape which it exhibits in man, her uterine system, her menstruation, her ovulation gives to her feelings and emotions which the man can not have; and hence, taking the whole round of her being, the woman is really more interested, more involved, as it were, in sexuality than man is. And, further, while the woman does not desire so fiercely the sexual commerce as the man does, it is none the less true that she suffers greater injury by continence than man does. Love is far more of a woman's life than it is of man's. For, mark you,

love does not involve merely the contact of the sexes; it has to do with a train of nervous impressions and mental emotions whose healthy excitation is indispensable to the well-being of the normal female. A woman does not suffer so much from being deprived of the intense pleasure of the contact, as she does from the want of those marvelous reactions which the coitive action would provoke in all the rest of her economy, bodily and mental. At the same time, I can not see that it would be any reproach to woman, that the force which was in them, as human beings, should be developed in the form of very warm desires, of burning passion, if you please. The current morality which condemns the woman for any exhibition of active passion, for possessing a surplus of sexual emotional love, is in itself strangely unjust; because such a woman, in a proper relation to society, would be an immense comfort and a source of healthful enjoyment to scores of men—she, who is now regarded rather as a curse, as a cause of disturbance, and of injury, in the community.

To all this must be added the consideration that there are great variations in women themselves. Our civilization, so far as desire is concerned, has probably unsexed half of the women. Then, as I have already shown, there is a want of adjustment of the male parts to those of the female, and that adds many unhappy complications to the sexual question. We know, too, that in obedience to the behests of society, women invite into their minds feelings of shame and degradation for even contemplating the coitive act. Then, even when the act itself is undertaken, the men mostly exhibit a great want of care and consideration for them; and this probably adds to their disgust. Then, there is hereditary weakness; the enlargement of the sphincter, caused by child-bearing; there may have been self-abuse, too, interfering with the integrity of the organ. In fine, natural physical enjoyment is never known at all by a surprisingly large number of women.

*Old Maid.* Perhaps, then, chastity is not the impossible virtue among women which your male satirists of our sex would imply. What is chastity? Is it not the virtue of virtues among women?

A. My own feeling is, that chastity, in the sense of entire continence, of complete abstinence from all relations with men, is in itself one of the direst evils connected with our social relation. A most exaggerated importance has been attached to this one virtue—if virtue it is—and we may easily trace the genesis of this delusion. The savage is never sure of his woman; impelled by her passions, she accepts any man who is by when the humor is upon her. The great problem of the civilized man has been to coerce the woman



into a sole and complete submission to himself as her lord, to the exclusion of all desire for any other male. The marriage institution was a part of the system of slavery. The woman was held almost invariably as a slave by her master, her husband; she worked as his slave; she bore his children; she carried his weapons in the chase. The jealousy of the savage, his desire to guard his right of property in the woman, led to numberless devices to insure her fidelity. Travelers relate that to this day it is a custom among some of the Calmuc Tartars to insert a padlock in the labia of their wives, and carefully guard the key. I think it is the elder D'Israeli, too, who mentions that the proud and fiercely jealous Spanish hidalgos were in the habit of fixing some kind of apparatus round the abdomen of their women in order to prevent surreptitious connections. Now, the exaggerated importance given in modern society to female chastity is a mere outgrowth of this jealousy. It is a device for trying to effect by theory, by social obligation, by religious sanction, what the Calmuc effects by his padlock, or the Turk by his harem and his guard of eunuchs—the isolation of the woman from all men but the one who is her husband and her master. That chastity is a different thing from continence is shown in the fact that, as soon as the woman is married, chastity in her consists in giving up her body to her husband, and merely keeping aloof from other men. Now, of course, there is a modesty, a reserve, a reticence in the love relation which is both natural and charming in women; and I have no doubt that many too willing wives and mistresses have disgusted their refined and cultivated lovers and husbands by manifesting eagerness for sexual intimacy. When to refuse and when to give is an art which all women should understand; the coyness of their surrender is an incitement to the fervor of the passion in the male. Chastity in the sense of profound reverence for one's sex and one's person; in seeing that one is pure, clean, and sweet; in doing one's social work cautiously, kindly, and temperately—all this, indeed, is an excellent sort of chastity. But chastity in the sense of an entire abstinence from sexual satisfactions; the depriving one's self of all social participation with the other sex, is unnatural, vicious, and can not but be hurtful.

*O. M.* But is there no justification for the chastity which is enjoined upon women? Does it fulfill no useful purpose?

*A.* Yes. Like the glorification of the passion of Love in our entire novel literature of the nineteenth century, it has its use in preventing women from giving too free a rein to their emotions. Says the Elder Brother, in "Comus:"

"My sister is not so defenseless left,  
As you imagine; she has a hidden strength  
Which you remember not.

2 *Bro.* What hidden strength,  
Unless the strength of Heaven, if you mean that?

*Eld. Bro.* I mean that too, but yet a hidden strength  
Which, if Heaven gave it, may be termed her own.  
'Tis chastity, my brother, chastity.  
She that has that is clad in complete steel,  
And like a quivered nymph, with arrows keen,  
May trace huge forests, and unharbored heaths,  
Infamous hills, and sandy perilous wilds,  
Where, through the sacred rays of chastity,  
No savage fierce, bandit, or mountaineer,  
Will dare to soil her virgin purity."

It is a check to social immorality. By its implied existence it protects the woman from rude solicitation. It is associated with so much that is really good, and pure, and ennobling in woman, that no doubt what I have said will shock some excellent people. As society is constituted, we must of course praise chastity, because it helps to knit the present social fabric together; prevents looseness of habits; is a check upon loose thoughts, and puts a stop to undesired maternity.

*Woman.* You do not sympathize, then, with that kind of chastity of which Lucretia was so noble an exemplar?

A. The case of Lucretia is a curious one, and suggests a passing reflection. All history and poetry seems to have condoned, and afterward idolized, the Romans for that bold piece of brutality, the Rape of the Sabine Women. The story itself is probably a myth, though such occurrences have undoubtedly taken place in the world as the forcible seizure of women by hordes of men who did not possess enough women of their own. Indeed, this was the earliest form of marriage. History does not seem to have censured the Romans at all. But further along in Roman history occurs this remarkable episode of Lucretia, who for killing herself, after being made to submit to Tarquin, has been canonized the patron saint of chastity from that time to the present. Now, wherein are we to discriminate between the rape of the Sabine women and that of the Roman matron? The former suffered (if there can be degrees) something rather worse than Lucretia did. Clearly, there is some inconsistency here, in our literature, in respect of these two cases. Undeniably, the conception of chastity in the two cases was a relative

morality, not an absolute one—I mean that in this, as in all other matters relating to the connection of the sexes, we instinctively regard the circumstances so that what may be virtue in one page of history will be squeamishness in another part. Of course the first necessity of any tribe is to live, is to propagate; and if the early Romans had no women, and some adjoining tribe had a superabundance of the female article, the world recognizes and justifies the rude instincts which would supply the needs of the one from the surplus of the other. But further along in the history of the Roman tribes civil institutions begin to appear; families are founded; and a sense of social order springing up, the first impulse of a Roman citizen would be to preserve the sanctity of the family relation, to guard against his women becoming the prey of other men. As a necessary adjunct of this, a high sense of personal honor and chastity was cultivated in the women. Now, Lucretia (if there be any truth in the fables) was probably descended from a Sabine woman herself, the wife of some Sabine man, who was outraged and then enslaved by her Roman master; yet this Lucretia, who suffered far less than the Sabine woman did, killed herself from a sense of shame and degradation at having been forced to submit to carnal commerce, though the man who “tasted her sweet body” was not a common robber, but a King. From the different judgments that have been passed on these two events, in the literature of all ages, we may see clearly that chastity is a relative virtue; it depends on human, on social conditions; what is chastity under one phase of life is really immorality under another. In the polygamous order, the man is chaste who confines himself to his wives and concubines; and the woman, no matter what her desires may be, no matter what grievous physical ills she may suffer, she is deemed unchaste if she thinks of any other man than her polygamous lord. The wife is called chaste if she confines herself to her husband; the chastity of the girl is entire abstinence from all men.

*Married Woman.* I have never known exactly in what estimation a woman ought to hold Malthus's doctrines. The ordinary discourses of churchmen, and the moral maxims which we find in the religious books specially addressed to married women, seem to regard child-bearing as our great ornament and virtue. The mother of many sons and daughters is held up to the admiration of her neighbors. But when we come to read books of the Malthusian kind, we find that the question has another side—one strangely at variance with all that we have hitherto been educated to believe. Sterility now appears to be the great virtue in a matron—or, at all events, a very limited ma-



ternity. An article which I recently met with in a medical gazette, on the "Limitation of Offspring," thus puts the case: "The natural laws which our ignorant forefathers allowed to govern the increase of population afforded to former sociologists much food for study and reflection; but now that human ingenuity has grappled with and overcome the minor difficulties of physiology, the problem assumes an entirely different aspect, and we are called upon simply to discuss the expediency of rendering marriage fertile or infertile, according to the circumstances of any given case. The destruction of foetal life, the life that has once been implanted in the ovum, finds no apologist in our profession; but the prevention of conception seems to be viewed as a legitimate subject to debate." I should very much like to hear your opinions upon this subject. There is no harm in our hearing all that can be said on these important topics.

*A.* Malthus sets out with the theory, that population, unchecked, unrestrained, increases in a geometrical ratio; while production increased only in an arithmetical ratio; and, therefore, it is patent that unless something is done to check the popular increase, starvation and misery must overtake a large proportion of the race, and many innocent human beings suffer terrible destitution and a wretched process of extinction, through the criminal sexual license of their ancestors. In this he is undoubtedly correct, as all statistics and all economic inquiries conducted on a large scale plainly go to prove. His statement that as procreation constantly outran the production of food, nature had to step in with wars and pestilence, famine and premature deaths, to keep down the redundant population, is also surprisingly verified before our eyes in the pages of history, and in what has occurred in our own times. I believe it is an undoubted fact, that that most fruitful hypothesis of Darwin touching the victory of the fittest in the struggle for life, was derived from this conception of Malthus. The "Great Designer," of whom we have heard so much, evidently does not know his own purposes, or has not adjusted means to ends in thus permitting an increase of population out of all proportion to the aliment it is to thrive upon. The mistake of Malthus was in supposing that the idea of prudence could be so stimulated in the individual breast that every pair, over an entire kingdom, would agree to restrain their passions, and thus keep down population. You see, Malthus was a clergyman, and had built up in his mind those extraordinary conceptions of virtue and of the elements of humanity which such persons commonly form. Moreover, his education and his calling equally forbade him from penetrating the wonderful regions where all the strange varieties and aberrations of the sexual instinct,

and all the remarkable peculiarities of sexual intimacy are classified and offer themselves as objects of study. It requires nerve to do that. In this chamber of metamorphoses, "where nothing is but what is not," horrors change to delights, and delight becomes horrible. Yet it is only by courageous and persevering study in this solemn adytum of humanity that we can ever hope to arrive at a solution of those great questions relating to the organization of love and the checking of procreation, without which—I hesitate not to declare it—there can be no hope for the perfection of the race. It is true that many families do pay heed to this law, which Malthus points out. But the German and English-speaking populations of the globe do, as a whole, generally blunder on, and take no heed of the size of their families as compared with their ability to feed them. Society *must* recognize the validity of the Malthusian doctrines, and, as I have said, organize the sexual relation, so as to prevent undesirable increase. Carlyle, with his usual optimism, has tried to show that, after all, we need not be so much discouraged about the alarming fertility of the people, since there are immense tracts of the earth's surface that have never been reclaimed to human uses, and these lands could be made to support vastly increased populations. But it seems to me that some more humane method of colonizing them than the present one should be adopted. This driving people out from civilized life into the wilderness by the stimulus of want (due to over-population) is not a wise, let alone a kindly, policy. It does not manifest a true providence for the future. For, don't you see, the time must come when there will be no more land to occupy. Then what shall we do? We must be wise in time; be wise ere the evil days come upon us. We must get the procreative powers of men so in hand as to check population, when it is clearly perceived that the human race is to be benefited thereby. I judge that the globe could maintain probably five times its present population, and, with wise agencies, under conditions vastly superior to those which now obtain. Let us begin to put these agencies in operation at once—or, rather, since some of them are in operation, let us wisely tolerate them, humanize them, effect by their means an alteration in public opinion in all that relates to the intimacies of the sexes, and finally make men and women happier in themselves, and happier in their relations to one another.

*Catamite.* But why not say a word for me? If sterility is a virtue, and yet men must have a vent for their passions, why cannot I have my place in society? If to do no harm is to do a negative good, my function, which is pleasurable, may be a positive good. There are priests who say it is not so hurtful to the soul, not so un-

holy, to have connection with me as with a woman. I claim my office in the new social *régime*.

*A.* Out of my sight—you horror! No one has ever said that sterility is a virtue in women—in *all* women. It is implied only in regard to *some* women. As for you, you are but a ghost; you died a thousand years ago. The worst man of this age is not likely to recall your corpse to life. And so get back again to your grave.

*Lawyer.* In view of the legitimacy of violence in connection with the expression of desire for the other sex, what have you to say about Rape? Is death a just punishment for the enforcement of ungovernable passion against the woman?

*A.* Rape is simply the reappearance in society of the old barbarian instinct which impelled the male to seize the woman and make her submit to his wishes. The barbarian woman no doubt enjoyed the excitement of the chase, and felt uncommon satisfaction in the delights which followed upon capture. Modern civilized woman, with her instincts inherited from a long line of ancestry, looks with repulsion and terror upon enforced copulations of this kind—especially if the man be of the degraded class, as he generally is, or a negro. And yet the law, punishing such crimes with death, seems to me to be harsh. The difficulty is, that in our social arrangements we do not provide for the semi-civilized man mates of his own rank, who would be willing to satisfy his sexual needs. If this were done, there would be no more danger of rapes. The man who committed a rape might be put under proper restraint, but not murdered by society. The habit of providing travelers with sexual comforts such as I have heretofore described, would entirely do away with all dangers in regard to forcible violation of females. But it is a terrible event in a family when a little girl has been debauched or outraged, simply because of the overweening importance which is attached to coition. It is cruel to poison a young girl's life for a chance encounter of this kind. Yet, if pregnancy does not ensue, or no personal injury is received, there is no great harm done. Of course no condemnation could be sufficiently severe for the brute who outraged a little girl. Brute!—it is unjust to brutes to class him with their kind, for no woman should be importuned until mature.

*Young Man.* If, as you seem to imply, the natural woman loves the virile man, he who is capable of fully entertaining her objectively, of giving her the utmost satisfaction in the Love relation, how do you account for the passion that women sometimes display for the little, effeminate, curled darlings of society—the little, elegant Tappertits who are called “ladies’ men?” We see the oiled and perfumed



darlings flitting about in our ball-rooms, in our drawing-rooms, and our opera corridors, and though they are pretty as works of art, we know in our own minds that such men must lack animal vigor. What is the secret of the success of such men as Gottschalk, and the whole tribe of pianists and tenor singers, whose very qualities of voice and person show that they are defective in manly qualities? Women are just as keen-sighted in these matters as we are; yet they seem to act in such cases on principles directly opposed to their personal instincts. I have attended a *matinée* in New York when three-fourths of the audience were ladies; I have seen their rapture and admiration for the tenor. His manners, his appearance, his voice, all showed him to be deficient in virility; but the young girls all over the house seemed to dote upon him, and could not restrain their exhibitions of delight at his efforts. Now, so far as I have observed, the most successful men with the women are those who seem to be defective in animal vigor.

A. I fancy that these questions may be answered thus: When the propagative instinct was strongest in woman, she loved the virile man; but now, what the cultivated woman requires is pleasure, not propagation, so she admires the infertile man. The woman who had a strong desire for children, who was willing to people the earth, she loved the strong man; and this is true to-day of all maturational healthy mothers. They like the man with the rough bass or baritone voice, richly orotund and suggestive equally of lung and sexual vigor. But the women who seek after pleasure, avoiding if possible the obligations of maternity, they know that they shall probably find a suitable article in the curled darling, the pretty, silvery-voiced singer, the creature who has just virility enough to amuse, but not enough to endanger. George Sand remarked, when the dogma of the Immaculate Conception was first promulgated in Paris, that what the true Parisian woman wanted was not conception without sin, but sin without conception. Now, this is the secret feeling of most society women. They do not want to be burdened with a family; but they richly prize the toying, the romancing, the personal gratification; and they instinctively choose out these unmanly men, these womanish men, these men with whom a social lapse would prove infertile. With such men such women think they can safely trust themselves; but they dare not meet in the Love relation with strong, virile men, because they dread the issue of such unions. Another point: While the virile men would give the woman more immediate satisfaction, they would not idealize the act as the other sort of men would. Indeed, this marked tendency of the cultivated, refined woman to run after the delicate, elegant,

infertile man is but another indication of what I have before pointed out in these conversations, that as society increases in culture, so the passion becomes subjective instead of objective; it is *morcelée*, as the French say—cut up and distributed in a vast amount of nervous, sentimental, emotional, erotic fancies. It does not now attach itself so much to the act itself; but while desiring coition, it glorifies and canonizes wanton dalliance.

*Sentimentalist.* Well, well! This theory, like your notions in regard to the passion of Love, would excite a commotion in fashionable circles. The young ladies and young gentlemen who smirk at each other, in our fashionable parlors, would be shocked to find what an excessively gross epicureanism lies hidden under satin petticoat and spotless broadcloth. I rather fancy that you are a little hard upon the dainty creatures; and that the women, after all, are attracted by the romance and ideal grace which attaches to gallantry and courtliness.

*A.* Ah, but you see, my good friends, you cannot eliminate the sexual element from men or women. However these feelings may be veiled or disguised, in obedience to the conventionalities of an over-refined society, they must have vent in one shape or another. They *will* have vent, or there will be an explosion. The rude peasant girl, in robust health, would naturally enough take some stout young fellow as a companion in her sexual exercises. With her the passion is objective—I mean in this way; it is not in the mind, but in the senses, that she requires gratification. Her cousin, the elegant young city lady, educated in a seminary, highly cultured and over-refined, steeped to the lips in romance and poetry, full of visions of an impossible excellence in man—with her the passion of Love is not related so much to the senses as to the mind. It has become more subjective. Instead of craving for the virile man, who would be sure to endanger her, she loves the dapper little fellow, who can be a sort of toy for her—with whom she can play—who is just enough of a man to stimulate her fancy—with whose dainty dalliance no danger of maternity is involved. Art has taken a hint from these facts, and I cite the Opera as confirming in a remarkable manner all that I have advanced. The dainty soprano always loves and is always beloved by the shrill-voiced tenor. Heaven has destined those two tender sentimental beings for each other; and the rough, hearty, robust basso or baritone must, from the nature of the case, be a villain for attempting to separate them. These persons may have hearty natural desires, and be very capable of performing good service to the lady, but this service she does not affect. She wants tender dalliance. They can-

not have her. She pours out all her passion on the breast of the tenor, and will die rather in a diliquium with that refined creature. The passion of music is always connected with subjective or mental sexuality. All these cadenzas, these trills, these diminuendoes are so many signals of erotic movement in the mind. They are a vent for passion. Hence I think that fathers who wish to educate their daughters in such a way that they shall not get into sexual mischief, do well in permitting them to study and enjoy music, to devote much of their time to poetry and the arts; for it is a satisfaction to a girl if she can pour out her passion in song; if she can transmute her sexuality into charming melody. Let her have her little secret love for the tenor of the day, no harm can come of it. When you hear a young lady going into ecstasies over the fashionable tenors, or fondling the dapper little pet of society, or rapturously ogling the brainless pianist, set it down to her instinct for an infertile lover. She wants one who can fill her mind with romance; who can play with her and toy with her; who can amuse and entrance, but who cannot compromise her.

*Moralist.* Do I understand that you praise the woman of pleasure, the woman who gratifies the emotive passion of man, and place her above the women who propagate the mothers of the race?

*A.* No, no, no!—emphatically no! The highest type of womanhood is the one who surrenders herself to continue the race—is the one who suffers the pangs of childbirth—is the one who relinquishes all other delightful occupations of woman in order that humanity may be continued and perfected on this earth. She is the most glorious type of woman. In future ages the mother will be idolized; she will be set up as the goddess of this planet. All things tender and sweet and noble will cluster about the Ideal Mother. It is she who dies that man may live. It is she who suffers that man may be strong, and noble, and great. Shame upon any nation which does not care for its mothers; which does not honor them! The scandal of our civilization is that maternity is so often undesired—is so little cared for—is often compelled to fulfill its function under such wretched conditions. The mother should be sanctified, glorified. She performs the highest office connected with the life of the race upon this planet. In the hierarchy which is to be established among women (which will have almost infinite gradations), the Mother will stand supreme above all. The infertile woman, she who lives but for the pleasures of the race—her glory will be in time; but the glory of the mother compasses eternity. All that the race is to-day, all that it has achieved, is due to the mothers. Let us honor, let us worship the Woman! Let



there be a rival of the age of chivalry in which, not the Queen of Beauty is to be worshipped, but the Mother of the finest sons and daughters. I rate very low down in the feminine hierarchy those sweet, dainty, charming women whose highest missions it is to minister to the amative wants of mankind. Yet, be it remembered, that their function is certainly a valuable one, and that it is not for all women to be mothers. Many may feel themselves called to that noble function, but few will be chosen! I have no doubt that, in the distant future, what this crude conception will be wrought out, that the nubileage of the woman will be considerably extended, and that she will bear children from twenty up to sixty years of age. The early cessation of the menstrual flow, which now ranges from thirty-five to forty-five years of age, is a real misfortune to the race—because the older the child-bearing woman is, the better, generally, the quality of the children. The younger sons and daughters are nearly always brighter and more perfect specimens of humanity than the older children are. It is, I believe, an understood fact, that Ninon de l'Enclos retained the child-bearing faculty till sixty years of age, so that her menstrual flow continued long past the ordinary period of her sex. She was a gay woman, who had *liaisons* with many different men, true to each for a time, but not true to any very long. So carefully regulated were her sexual relations, numerous thought they were, and so perfect her health, that she preserved her beauty to a very late period. It is stated that her own unacknowledged grandson actually offered himself to her as a lover, he being of course unaware of the tie of relationship existing between them. Women now greatly dread the change of life, and with reason, because it makes them less attractive to their husbands. The deceit which even good women practice in regard to their ages, is from a dread of having it understood that they have reached the period when their sexual attractiveness is presumed to be in a great measure lost. This need not be so; it should not be so. If woman is well born, well nurtured, taken care of sexually from the beginning of the nubile life, allowed proper but temperate gratification with men, and living in all respects a healthful life, there is no reason why she should not live a hundred years, and why her procreative capacity should not be very nearly co-extensive with the length of her life. The finest specimens of the race some time in the future will be children born of women between fifty and sixty years of age. The modern Saras may laugh at this prediction, as the wife of the old Arab Sheik Abraham laughed when she was told that she should become pregnant and the mother of a mighty race, after she had passed her child-bearing age. In that fact lies a

prophecy of what is possible for the mothers of the future.

*Physician.* It is, then, your opinion that the women would be on the whole healthier than they now are if their connections with the other sex were as frequent as possible, within due and proper bounds, and that they should have those pleasures throughout their whole life?

*A.* That is the verdict of science.

*Pietist.* Have you any explanation to make about final causes and design?

*A.* No, I see no evidence of creative design at all. What I do see, first of all, is an excessive waste of seed, not only in the human family, but in every department of animal and vegetable life. All through nature there is *not* a wise adaptation of means to ends, for the reason that the means are generally exhausted in purposeless waste, and are out of all proportion to the ends achieved. And coming down to this sexual relation which we have been discussing, even there I do *not* find that "the key is fitted to the lock," as Paley puts it. It is notorious that it does not fit the lock. A vast amount of physical and mental misery results from the non-relation of the sexes, from the non-adjustment of their sexual parts! What discontent, disgust, and disappointment to the women! What grief, what jealousy, what remorse they experience when convinced of their inability to satisfy the demands of even moderately amorous men! All this shows that the adjustment has not been made. But it is within the compass of human intelligence so to order the relation of the sexes as in some future time to effect that adjustment between the sexes, and to make the sexual relation as pleasurable to the human female as it was to the animals from which the human race sprung. The physiologist who first points out how this is to be done, who collects together all the facts upon this intimate relation, will be the greatest of human benefactors.

*Wife.* What is your view on the subject of divorce? If people are not of relation to each other; if the woman is not satisfied with the embraces of her husband, or if their tempers are incompatible, would it not be better (before this golden age of which you dream has arrived) for them to separate and have done with each other?

*A.* I do not take any stock in the free divorce movement at all. There are, of course, exceptional cases; when there is insanity, when there is entire incompatibility of temper, and where there is drunkenness, which is a form of insanity, divorces might be allowed. But the percentage of cases wherein it should be permitted, in our present social organization, should be extremely small. It should not be for

the passion in yielding to it. The strong will inhabit the earth; your doctrine is the doctrine of death. Womanish men and mannish women simply propose the annihilation of their own kind.

There is no danger to society from the Platonist, from the people who advocate entire abstinence: death has laid hold of them. There is no possibility of any love between the sexes unless it has relation to actual sexual intercourse. Singularly enough, too, where a man has an inordinate affection for another man, it takes a sexual form in this way; that he is anxious to lead his friend to some woman who will administer to his bodily gratification. He makes himself, in fact, a sort of pander, and this mostly from spiritual motives; so long as he can retain his hold of his friend's mind, he does not care for a woman's having temporary use of the beloved body. Do you ask me for an example of this? I will give you the greatest name in literature—Shakespeare! The platonic sonnets of this Man of men are all incitements to that beloved "Mr. W. H." to go and have copulation. Why? In order that the idolized form may be perpetually reproduced among men. These ideas that I have now been spreading out more or less clumsily, are all given in a concentrated form in that wonderful XIIIth Sonnet:

O that you were yourself; but, love, you are  
 No longer yours than you yourself here live;  
 Against this coming end you should prepare,  
 And your sweet semblance to some other give.  
 So should that beauty which you hold in lease  
 Find no determination: then you were  
 Yourself again, after yourself's decease,  
 When you sweet issue should your sweet form bear.  
 Who lets so fair a house fall to decay,  
 Which husbandry, in honor, might uphold  
 Against the stormy gusts of winter's day,  
 And barren rage of death's eternal cold?  
 O! none but unthrifths:—Dear, my love, you know  
 You had a father; let your son say so.

The fact is, that all sentimental love to be wholesome must have its sexual equivalent; and all real, hearty, honest love between the sexes must die if it take no root and find no aliment in sexual impulse. But the platonic love which you seem to uphold is simply a disease—the unwholesome product of an over-refined age. There is, however, an idea possessed by the sentimental or platonic school which is really



worth consideration. Elsewhere in these conversations I have referred to the immense waste of seed-life manifested through all nature. There is a proverb which truly says that "ill weeds thrive apace"; and Doubleday has pointed out that all inferior products have the most vitality. Nature, dissatisfied as it were with these inferior productions, keeps on reproducing and varying to see if she cannot strike out something better:

"So careful of the type?" but, no;  
From scarpel cliff and quarried stone  
She cries, "A thousand types are gone;  
I care for nothing,—all shall go."

Let Art step in and control natural production, and immediately a superior organization is secured, but it is at the expense of vitality and sexuality. It is not the highly cultivated flower which has such a superabundance of pollen—it is the ill-favored weed; and this truth holds good in the human race. When there is excess of offspring, the children are not of a superior type. Where the female bears but few young, they are much more likely to be of high and perfect organization. Therefore, with the general refinement of the race, there would be less of pure animalism, and sexuality would become mentally subjective. The fable of the bitch-fox who boasted of the number of young in her litter, as compared with that of the lioness, has a splendid point in the answer of the latter: "Yes, but my young are lions!" So of the human family. Those who can restrain their propensities can very often improve the breed by so doing. The mischief of our superfine sentimentalists who offset platonic passions is, that they give an unwholesome tone to literature. All human beings aspire to high ideals; and if the highest ideal of society is an Esthetic Chasity, an avoidance of all personal, hearty, manly, and womanly sexual passion, there is immediately set up a sentimental morality which has no relation to the facts of human life. Then, as human nature must be appeased, come secret abuses, sexual aberrations, whoredoms, and those vices which, like fungi springing up in a dark cellar, are the fruitful germinations of repressed passion. This is one of the difficulties in the religious and sentimental literature of the present day. It does not recognize the essential wholesomeness and cleanness of the sexual relation. It ignores one of the most potent facts of our human life. Sexuality is put aside as degraded, filthy, unclean, and the result is that it becomes filthy, degraded, and unclean.

the passion in yielding to it. The strong will inhabit the earth; your doctrine is the doctrine of death. Womanish men and mannish women simply propose the annihilation of their own kind.

There is no danger to society from the Platonist, from the people who advocate entire abstinence: death has laid hold of them. There is no possibility of any love between the sexes unless it has relation to actual sexual intercourse. Singularly enough, too, where a man has an inordinate affection for another man, it takes a sexual form in this way; that he is anxious to lead his friend to some woman who will administer to his bodily gratification. He makes himself, in fact, a sort of pander, and this mostly from spiritual motives; so long as he can retain his hold of his friend's mind, he does not care for a woman's having temporary use of the beloved body. Do you ask me for an example of this? I will give you the greatest name in literature—Shakespeare! The platonic sonnets of this Man of men are all incitements to that beloved "Mr. W. H." to go and have copulation. Why? In order that the idolized form may be perpetually reproduced among men. These ideas that I have now been spreading out more or less clumsily, are all given in a concentrated form in that wonderful XIIIth Sonnet:

O that you were yourself; but, love, you are  
 No longer yours than you yourself here live;  
 Against this coming end you should prepare,  
 And your sweet semblance to some other give.  
 So should that beauty which you hold in lease  
 Find no determination: then you were  
 Yourself again, after yourself's decease,  
 When you sweet issue should your sweet form bear.  
 Who lets so fair a house fall to decay,  
 Which husbandry, in honor, might uphold  
 Against the stormy gusts of winter's day,  
 And barren rage of death's eternal cold?  
 O! none but unthrifths:—Dear, my love, you know  
 You had a father; let your son say so.

The fact is, that all sentimental love to be wholesome must have its sexual equivalent; and all real, hearty, honest love between the sexes must die if it take no root and find no aliment in sexual impulse. But the platonic love which you seem to uphold is simply a disease—the unwholesome product of an over-refined age. There is, however, an idea possessed by the sentimental or platonic school which is really

worth consideration. Elsewhere in these conversations I have referred to the immense waste of seed-life manifested through all nature. There is a proverb which truly says that "ill weeds thrive apace"; and Doubleday has pointed out that all inferior products have the most vitality. Nature, dissatisfied as it were with these inferior productions, keeps on reproducing and varying to see if she cannot strike out something better:

"So careful of the type?" but, no;  
From scarpel cliff and quarried stone  
She cries, "A thousand types are gone;  
I care for nothing,—all shall go."

Let Art step in and control natural production, and immediately a superior organization is secured, but it is at the expense of vitality and sexuality. It is not the highly cultivated flower which has such a superabundance of pollen—it is the ill-favored weed; and this truth holds good in the human race. When there is excess of offspring, the children are not of a superior type. Where the female bears but few young, they are much more likely to be of high and perfect organization. Therefore, with the general refinement of the race, there would be less of pure animalism, and sexuality would become mentally subjective. The fable of the bitch-fox who boasted of the number of young in her litter, as compared with that of the lioness, has a splendid point in the answer of the latter: "Yes, but my young are lions!" So of the human family. Those who can restrain their propensities can very often improve the breed by so doing. The mischief of our superfine sentimentalists who offset platonic passions is, that they give an unwholesome tone to literature. All human beings aspire to high ideals; and if the highest ideal of society is an Esthetic Chasity, an avoidance of all personal, hearty, manly, and womanly sexual passion, there is immediately set up a sentimental morality which has no relation to the facts of human life. Then, as human nature must be appeased, come secret abuses, sexual aberrations, whoredoms, and those vices which, like fungi springing up in a dark cellar, are the fruitful germinations of repressed passion. This is one of the difficulties in the religious and sentimental literature of the present day. It does not recognize the essential wholesomeness and cleanness of the sexual relation. It ignores one of the most potent facts of our human life. Sexuality is put aside as degraded, filthy, unclean, and the result is that it becomes filthy, degraded, and unclean.



*Traveler.* I have been struck with your remarks which point to the fact that the race of travelers, of men who from business or pleasure are taken away from their homes for weeks or months, or sometimes over a year, as they carry their passions with them, must have sexual satisfaction. How is this to be brought about without disarranging society?

*A.* It is already provided for in all large cities. Society affects to know nothing about it—winks at it—but it is well understood that the clerks of our principal hotels have a list of the houses of prostitution to furnish to their guests. There is no new agency to be created. The number of public courtesans must increase considerably with the increase of our larger cities. As travelers swarm thither, so will the number of “gay” women be multiplied. At present this institution is so disorganized, it is so far outside of public opinion, that it is the means of spreading disease and confusion all through the social life of Christendom. The amount of syphilis throughout the world is appalling. This disease does not simply affect the prostitute or the man consorting with her, but it poisons the life of the chaste mother and unborn child. The women who frown down the courtesan, who will have nothing to do with her, who visit her with these tremendous social penalties, are in their turn the victims of their poor, down-trodden sisters. Society is unjust to courtesans, it crushes and degrades them, and they in turn sting society by one of the most hideous diseases known in the annals of the race.

It is the instinct of all women to please all men. Have you ever noticed when a ship sails past a shore crowded with dainty, pure, sweet girls, that the latter will wave their handkerchiefs and manifest their delight at the sight of the men on the deck? The sailors who return these salutes are mostly rough, vicious, ill-favored men; but that does not influence the girl. It is her pleasure to wave her handkerchief—to smile kindly upon all the other sex. Yet let these same men, being ashore, come near her, and she would not look at them. Her eyes would be turned aside, and persons with whom she exchanged salutes and kindly glances she would not now recognize. In other words, the instinct of the woman is to please the men, young or old, whatever their condition of life may be. But when it comes to particular specimens of men, then discrimination is awakened. Now, suppose all men realized that ideal conception of a man which all women have; when they were no longer to be feared or mistrusted, that kindly emotion, which prompts the pretty passages between the girl on shore and the sailor on shipboard, which goes out between the men and women who nod and smile at each other on pass-

ing trains, would be manifested toward every individual, even though a stranger.

Now, just this sort of greeting might be further expanded into a sexual greeting, as I have before hinted, so that some day it will be a recognized duty in society, a part of the regular ritual of hospitality, that the traveler, if well favored, kindly, gallant, and graceful, shall have the free service of women allotted to him in every town he visits. Among the hill tribes of India to this day it is the custom to surrender the wife, or some female of the family, to the traveler; the rude hospitality of these barbarians acknowledging the possibility of powerful sexual emotion in the wayfarer, satisfies it naturally, gracefully, and heartily, thereby, doubtless, preventing rapes and outrages by men over whom they could have no actual control. This vent for human passion in civilized society is found in the assignation-house and the house of prostitution. The difficulty is, that while recognizing substantially the vitality and value of these institutions, we ignore and degrade them. I appeal to all history to show that every possible means has been tried to abolish the wanton, and has failed!

I appeal to the children of men everywhere to look this fact straight in the face, and no longer to murder the souls of these poor creatures who fulfill this hospital sexual function—who provide for the traveler, for the young man whom prudence does not permit to take on the cares of a family, for all men who cannot get healthful sexual satisfaction in other ways. And, in conclusion, I ask good men and good women everywhere to read my statements carefully, to ponder them, and to see if there is not much truth in the words I have spoken. I have been honest in what I have said. I have given utterance to some things which may seem monstrous. But I am quite sure that tens of thousands of men and women will, in their hearts of hearts, admit that I have plainly and modestly stated views and opinions which have occurred to themselves from time to time—which they have dismissed as in conflict with the average social morality of the day—which they feared would compromise them is spoken aloud—but which they believe to be True.

#### THE END.

[This completes the book, "The Truth About Love," which began in the December, 1919, issue of the American Journal of Urology and Sexology. Not a line has been left out.]

# Abstracts and Gleanings

## SYPHILIS IN ANCIENT AMERICA

Dr. E. Lancereaux ("A Treatise on Syphilis") points to numerous observations, especially those of Prescott and Irving, which show that the Americans, far from having given syphilis to the Europeans, had rather received it from the latter; but these observations, being based upon particular facts only, do not prove that there did not exist amongst the original inhabitants of America tribes afflicted by the scourge of syphilis. Lancereaux cites Bratteur de Bourbourg ("*Histoire des Nations civilisées du Mexique et de l'Amérique Centrale durant les siècles antérieurs à Christophe Colomb*"), who writes that numerous original documents in the languages of the tribes of the Valley of Anahuac, etc., have proved to him incontestably the existence of syphilis in America prior to its discovery by Christopher Columbus. Reference is made to the apotheosis of Manahault and to his metamorphosis into a sun.

The funeral pile is lighted, and he who will have the courage to throw himself upon it will deserve the honors of an apotheosis, for from his ashes will arise the god who will illuminate the universe.

Manahault is there with the others, but he is ill, he is suffering from a terrible and incurable disease; there was nothing to induce him to cling to life, of which he had exhausted all the pleasures; but he still hesitates, and the others seek to give him courage. "It is for thee to save heaven and earth," they say. Manahault obeys this injunction, he throws himself into the flames, by which he is consumed in an instant.

His disease, to which every tradition refers, decided him; and, since then, apparently, the terrible evil was, in a manner, deified with him. That which was most revolting in the limbs of this god, the most abject matter assumed mysteriously the symbols of greatness and majesty. The words which express the most infecting corruption of the human body, have still, amongst a great number of the Indian nations, a meaning analogous to the highest enjoyment. In all the Spanish traditions which relate to the history of that god, Manahault is constantly spoken of under the denomination of Buboso—the syphilitic one. The word Puz, which signifies the stinking and corrupt matter of the sores of that personage, became a verb to signify a sacrifice. Galel-Ahpop is a princely title, and Galel-ya is a syphilitic.



## LESBIAN LOVE

Homosexual love in all its forms reigned supreme in Ancient Greece. Sappho of Lesbos was the celebrated singer of female homosexual love, and hence the words Lesbian love and Sapphism, which characterizes practices of this sort.

Lesbian love passed from conquered Greece to victorious Rome and developed there extensively. The women addicted to these practices were known by the names of tribades, subigatrices, frictrices, etc. The festivals of the good goddess, the public baths, the feasts at night, etc., were the places for celebrating tribadic debauches, descriptions of which have been left to us by the authors of the time. Latin literature is certainly the richest that has ever existed in documents on unnatural loves: poets sang these loves; satirists lashed them; historians recounted the imperial debauches or those of the people; comic authors put them on the stage. Nothing is lacking except a scientific and psychological study.

It is difficult to write the history of homosexual relations in the Middle Ages; but there seems to be no doubt that they continued to form an uninterrupted chain joining ancient Rome with the Renaissance, when all the Greek and Roman traditions flourished and bloomed. At the Court of Catherine de Medici Lesbian love developed with an intensity and publicity till then unknown.

The "flying squadron" of the queen was celebrated.

Brantôme and Sauval have painted the Lesbian customs of the time without circumlocution.

In the 18th century we find evidence of Lesbian love everywhere. In France the two daughters of the regent were the most conspicuous: the daughter of the regent, queen of Spain, when hardly sixteen years of age, made advances openly to all those of her waiting women whom she thought passionate.

The King, when informed, sent away all the Lesbian beauties to the queen's taste and granted pardon, but the princess soon took up her diversion again. Her sister, the Abbess of Chelles, the heroine of Diderat's "Religieuse," was one of the most characteristic priestesses of the cult of Lesbos.—*From Dr. L. Thoinot: "Medicolegal Aspects of Moral Offenses."*

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WOMAN'S ADAPTABILITY

Women bear an incomparably greater resemblance to one another than do men. If you know one, you know them all with but few exceptions. Their thoughts, their feelings, nay, even their physical appearance are all of one type, and Marguerite, Juliet and Ophelia

seem so similar one to the other that they might quite well be regarded as sisters of somewhat different dispositions and somewhat different trainings. This explains how it is that women adapt themselves so readily to all social positions. A stable-boy, who by the favor of an empress gets elevated to the rank of Duke, nevertheless smells of horses all his life. The daughter of a drum-major, on the other hand, who becomes a countess through having attained the mastery over a King's affections, in a few months' time shows not the slightest difference from a lady who was by birth entitled to be included in the Almanach de Gotha. There never are such persons as female parvenue. So soon as a woman has adapted herself to the forms of a rank in life that may be new to her—and by reason of her appreciation of outward show and little things she acquires this state with astonishing facility—she becomes completely assimilated to that rank. There is even between a princess and a washerwoman but a very slight difference, in fact, the essential feature in both is femininity, or, in other words, the repetition of that typical physiognomy which has been given them by others.—*Dr. Max Nordau: "Paradoxes."*

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#### PRETERNATURAL DEVELOPMENT OF THE BREASTS IN A MAN—PECULIARITIES OF EUNUCHS

In the year 1838, a man, aged 60 years, was admitted to the Westminster Hospital, London. He complained of general debility, pain in the loins, weakness and tottering in his legs. His bladder was slightly affected and gradually losing its power. His breasts were the size of those of the ordinary female's. The gland in each was perfectly developed, with an areola around the nipple, and the blue veins on the skin were as characteristic as those of the breast of a female who has borne children.

He stated that two years and a half ago he went to Spain, in a regiment of the British Legion. While engaged in a skirmish with the enemy, and his party being ordered to retreat, he was forced to jump over an entrenchment. His foot slipped and he was thrown on his back into the trench. He there lay insensible for some time. When picked up he was found to have suffered some injury at the upper part of the spine, great pain being felt at the spinous process of the first cervical. He joined his regiment and continued on duty for three weeks. At this time he was seized with violent pains in both breasts which began to enlarge and at the end of ten weeks had attained to the size of those of the ordinary female breast. He discovered that the right testicle had diminished in size, and he experienced great pain in the groin of that side. Soon after this the left

testicle began to be absorbed, and was, when seen, half its natural size. His beard had changed from a strong rough one, which required the razor daily, to a soft weak state. He had never felt the slightest sexual desire since the accident, though prior to it he was much addicted to women. He had been married and was the father of three children.

Dr. Thomson, who had introduced the man to the notice of the Westminster Medical Society (*Lancet*, 1837-38), said he knew of no case of similar wasting of the testicles accompanied by simultaneous development of the mammae. The patient had never used any iodine.

Dr. Grenville, who was present, stated he had seen many eunuchs; they were frequently very much inclined to corpulence, and acquired a softness and delicacy of manner, but he had never heard or observed that the mammae became enlarged. Dr. Burgess stated that he had seen a man in Paris, who, after taking large quantities of iodine, had his testicles much attenuated, while his breasts became unnaturally developed.

---

### A COMPARISON BETWEEN THE EMOTIONALISM IN MAN AND IN WOMAN

According to Esquirol, the proportion of the two sexes that falls a victim to epilepsy is almost a third larger for woman. Perhaps it is also for the same reason that woman appears more given to pity as well as more cruel than man, her emotionalism overflowing in both directions. A comparison of the bustling life of man with the more pacific life lived by woman is enough to furnish an explanation of the latter's greater emotionalism. Man, being more exposed to the vicissitudes of fate, would feel its blows less. The greater wealth of the sensations which his active life brings to him also prevents his falling under their exclusive domination. Just as clouds drive away other clouds, the joys and the sufferings of man, succeeding each other with the rapidity which his kind of work and the variety of his pleasures lend them, prevent him from feeling their action too easily and too profoundly.

Let a man dwell constantly upon some annoyance of fate, and he will become the victim of an obsession. It will react upon his sensibility and give him an attack of morbid excitability.

Women, less deadened by emotions, are more easily affected by the facts or sensations which come to them from without. When emotions have once entered their consciousness, they strike root more firmly because nothing occurs to dislodge them. This is the reason why kindness or hate, cruelty or gentleness, the good or the evil



dispositions of the soul, can attain a greater development in woman than in man.—*J. Finot: "Problems of the Sexes."*

### THE "NEW WOMAN"—A TRUE "DEGENERATE"

The female who prefers the laboratory to the nursery; the mother quick with child who spends her mornings at the club, discussing "social statics," visiting the saloons and tenements in the afternoon, distributing . . . political tracts asking the denizens to vote her ticket, is a sad form of degeneracy. Such females are true degenerates, because they are unphysiological in their physical incompleteness. The progeny of such human misfits are perverts, moral or psychical. Their prenatal life has been influenced by the very antithesis of what the real woman would surround her expected child with. . . . The weak, plastic, developing cells of the brain are twisted, distorted, and a perverted psychic growth promoted by the false examples and teachings of the discontented mother. These are the conditions which have been prolific in producing the anti-social "new woman" and the disgusting effeminate male, both typical examples of the physiological degenerate.

It is this class that clamors for "higher education" for the woman; that crowds public halls, shouting for the freedom of woman and demanding all the prerogatives of the man. It is these female androids who are insulated in the dark umbrage of ignorance and delusion regarding their negative nature, who are faddists, 'ism-ites, and mental roamers. Ideally mobile, they go from the laboratory to the convent, ever restless, continuously discontented, morbidly majestic at periods, hysterically forcible at times. They form sects and societies regardless of sense or science.

They demonstrate their early perverted mental growth by their present lack of reasoning powers. They form the victims of shrewder degenerates. They claim to know more about the science of medicine without study than the men who have developed their lives to that science. . . .—*Dr. William Lee Howard: "Effeminate Men and Masculine Women," N. Y. M. J., Vol. 71.*

[Sounds somewhat anachronistic, eh?]

### KLEPTOMANIA AND HOMOSEXUALITY IN A YOUNG WOMAN

Dr. H. W. Wright (J. Am. Inst. Crim. Law & Criminol., vol. 8, p. 110) draws attention to the case of a young woman, aged 22, who had come into conflict with her associates and friends because of impulsive stealing of articles from their rooms. Although hard pressed financially, she never sold anything she appropriated or made

any use of it; she frequently returned the stolen things openly before being accused.

Physical examination showed no signs of organic disease whatever. She was a strong, rather attractive brunette, slightly masculine in appearance. Sexually she declared herself to be indifferent towards men, but apt to develop very strong affection for one girl friend at a time. She had always been very daring in her physical activities and in childhood was considered a "tom-boy." She was very fond of and very chummy with her father. She has had no love affairs and has always been very ambitious to make a career for herself in the world. After graduating from college she came to the city and obtained work as a writer for magazines and has lived at a girl's club. Since taking up her residence there, she has had to fight constantly against an impulse to steal articles from the rooms of the other girls. At the time of these thefts she felt no compunction, but afterwards was very sorry for having caused distress to others. Under examination she was found to be very eager and interested in trying to get to the bottom of her morbid impulses, and during a stay of two weeks in the hospital no episodes of peculiar behavior of any kind were observed. She went voluntarily to a hospital because of a feeling of uncertainty about herself. She remarked: "I am afraid of what may happen next. When you get rid of one thing, there is always something else; perhaps I shall kill someone next."

The writer, considering the virile type of this girl, suspects her to be homosexual in her instincts. A psychic form of epilepsy seems to be excluded, as there has been no submersion of consciousness at any time.

---

### CASTRATION IN CHINA

So late as the end of 1877 the penalty of castration was inflicted upon a son of a Chinese rebel named Li Liu. The child was only six years old when his father was apprehended in 1872. Castration was the penalty inflicted by the Chinese laws in all cases of sedition in which the children or grandchildren of rebels were not themselves privy to the treasonable designs of their parents. If under the age of ten, they were confined in prison until they had reached the age of eleven, whereupon the sentence was carried into effect.

Th operation of castration is mentioned in native histories as early as 1100 B. C., when it was by Imperial edict constituted one of the recognized modes of punishment for certain offenses. Its object, when performed in pursuance of a sentence, appears always to

have been purely punitive, not preventive on any theory such as has now and then been broached in America and Europe, to the effect that criminals of the worst sort should be prevented from founding or increasing criminal families.

In China, however, as elsewhere, eunuchs were in general made in order to qualify themselves to act as palace-servants. The Emperor had three thousand in his service; each prince of the blood and Imperial princess was obliged to maintain thirty, and so on throughout the different grades. The operation was performed at an establishment immediately outside the palace gates. The patient was placed in a semisupine position on a broad bench. One man squatting behind him grasped his waist and one man took hold of his legs. Bandages were fastened tightly around the hypogastric and inguinal regions, the penis and scrotum were three times bathed in a hot decoction of pepper-pads, and the patient, if an adult, was solemnly asked whether he repented or would ever repent his decision. If he appeared doubtful, he was unbound and dismissed. If his courage held out all the parts were swiftly swept away by one stroke of a sickle-shaped knife. A pewter plug was inserted into the urethra; the wound was covered with paper soaked in cold water, and was firmly bandaged. The patient, supported by two men, was then walked about the room for two or three hours, after which he was permitted to lie down. For three days he got nothing to drink, nor was the plug removed from the urethra. At the end of this period the dressings were changed and the accumulated urine was allowed to escape. The parts generally healed in about one hundred days, when the patient was inspected by an old experienced eunuch in order to make sure that the operation was complete. For a long time after the operation there was some incontinence of urine. About two per cent of all cases proved fatal—some by hemorrhage, some by extravasation, and some by irritative fever. The organs removed were embalmed and sealed up in a vessel which had to be produced for inspection by the proper authorities whenever a eunuch was nominated for appointment to any post. When he died his organs were buried with him.

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### AUGUST STRINDBERG

August Strindberg, at the age of nine years, reacted in a highly sensitive and abnormal manner, manifestly mental depression and suicidal tendencies, on the first stirrings of his not yet fully awakened sexual life. The cause of his trouble was a schoolmate, a girl of about his age. He writes ("The Son of a Maidservant"):



"John's love expressed itself in a silent sadness. He could not speak to her and wouldn't have dared to. He feared her and at the same time was longing for her. If one had asked him what he wanted from her he would not have been able to tell. He didn't want anything from her. To kiss her? No! In his family they didn't kiss one another. To touch her? No! Less than to possess her. To possess her? What should he do with her? He felt he had a secret which tormented him so that his whole life became dark. One day he took a knife and said, 'I'll cut my throat.' His mother thought he was sick. He couldn't tell what was the matter with him. At that time he was about nine years old."

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### LORD BYRON

Lord Byron, in his Diaries, makes the following confession:

"My passions developed at such an early age that you would not believe me if I told you the date and all the circumstances. Perhaps this was one of the factors which produced my premature melancholy: I was still too young when I began to love and to live. I made my first poetical experiment as early as 1800. It was the first effervescence of a passion for my cousin Margareth Parker, one of the most beautiful of all mortal beings. I've forgotten the verses long ago, but I hardly shall ever forget her—her dark eyes, the long eyelashes and her Grecian figure and face. At that time I was twelve years old and she about a year older."

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### ASSAULTS ON CHILDREN BY WOMEN

Little children are sometimes introduced to vicious practices, by their own perverted mother. A very remarkable instance is the following case reported by Tardieu:

A woman of adult years, apparently sane, subjected her little girl, 12 years of age, to repeated daily manipulations of her sexual parts. She introduced forcibly into the child's vagina and anus, two or three fingers, rubbing them in as far as she could reach. The woman's defence was that she was doing it for the child's health and that she saw nothing reprehensible in this measure undertaken for the child's welfare. But the nature of the "measure" revealed the perverse motive of the mother. The child related that not infrequently she would be awakend from a deep sleep at night when her mother would pounce upon her and play with her sexual parts for an hour at a time; during such manipulations her mother usually became very much agitated, her respiration quickened, she trembled with excitement, turned red in the face and she would work

herself up into a frenzy of excitement from which she would finally fall back bathed in perspiration and apparently exhausted.

The examination of the child's sexual parts showed changes characteristic of mechanical aggression. The hymen was completely torn and reduced to an anular cicatrix. The labia were soft, pul-taceous to touch, and gaping. The vagina stretched very widely so as to permit the introduction of several fingers readily. The anus, too, showed signs of violence and was dilated.

Similarly interesting is a case recorded by Brouardel. The complainant was a girl, 18 years of age, and she accused of assault her own mother, who was at the time, 48 years of age. The girl claimed that her mother subjected her nightly to sexual practices by the use of the mouth. Medico-legal investigation revealed nothing to substantiate this claim. There was no other evidence save the declaration of the complainant. Nevertheless, the girl's mother was found guilty and was given a heavy sentence. Prof. Brouardel who was strongly of the opinion that since false accusations are very frequent, it is fair to be skeptical in every case where corroborative evidence is lacking, prevailed upon the judge, a few months later, to commute the poor woman's sentence.

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A TEXT-BOOK OF UROLOGY in Men, Women and Children Including Urinary and Sexual Infections, Urethroscopy and Cystoscopy. By VICTOR COX PEDERSON, A.M., M.D., F.A.C.S. Illustrated with 362 engravings, of which 152 are original and 13 colored plates. LEA & FEBIGER, Philadelphia and New York, 1919. Price, \$7.00.

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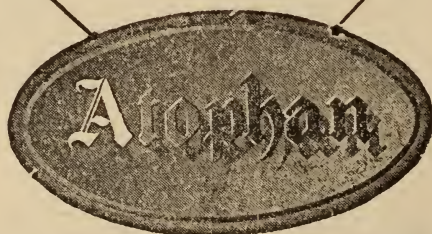
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